NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment-----Without Compromise.

VOLUME VII.---NO. 39. NEW-YORK, THURSDAY, FEBRUARY 25 1847. WHOLE NUMBER 351.

PUBLISHED WEEKLY,

BY THE

AMERICAN A. S. SOCIETY

At 142 Nassau Street, New-York.

SYDNEY HOWARD GAY, Editor.

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to the Editor.

☞ Donations to the Treasury of the American Anti Slavery Society may be forwarded to FRANCIS JACKSON, Treasurer, at Boston; or to S. H. Gay, Assistant Treasurer, at New-York.

TERMS.—One Dollar per annum: Strictly in advance in all cases.

H. M. HENRY, PRINTER.

"The Peculiar Institution."

From the Western Citizen.

THE REV. GARLAND MOORE.—A WOMAN FOR A JACKASS.

MESSRS EDITORS:—Believing it incumbent on all lovers of good morals and "pure religion" to expose "wickedness in high places," it devolves on me to inform the good people of this State, of the conduct of the *gentleman* whose name stands at the head of this article. Mr. Moore, some time ago, was a citizen of Todd county, Kentucky. He was and is still a local preacher in the M. E. Church, in good standing. A short time before he left Todd county, he traded a *woman* for a jackass. He then traded the jackass to Mr. J. H. Robins, of Trigg county, Kentucky, for a house and some land in Woodford county, Illinois. Moore told Robins that he gave a woman and a child for the jack, but when Robins inquired into the matter, he found that Moore traded on Saturday, and that the child was born on Monday afterwards! So you see, the child was sold for a jackass, before it was born, and by a professed preacher of the Gospel!!

Messrs. Editors, if any person doubts the above facts, I can refer them to a number of persons in Woodford county for their truth.

J. C. CALLAWAY.

Magnolia, Ill.

From the Pennsylvania Freeman.

A SHOCKING CASE IN CHARLESTON.

A gentleman, formerly a resident of Charleston, South Carolina, and personally acquainted with all the parties whose names are mentioned, has handed us the following items, disclosing one of the most shocking occurrences that has for a long time come under our notice. They are taken from the *News*, a Charleston daily paper:

"CORONER'S INQUEST.—An inquest was held yesterday morning, at the residence of Mrs. F. C. Bee, in Logan street, on the body of *Maria*, a female slave, the property of Mrs. Bee. The verdict of the jury, after an examination of ten hours and a half, was, that "in the chamber of Mrs. Eliza Rowand, at the residence of Mrs. F. C Bee, Maria came to her death, on the forenoon of the 6th instant, by blows on her head, inflicted by *Richard*, the slave of Robert Rowan, by order of Mrs. Eliza Rowand, and so the jurors aforesaid, on their oaths aforesaid, do say that the aforesaid *Richard*, and Mrs. Eliza Rowand, in manner and form aforesaid, then and there, Maria, feloniously did kill against the peace and dignity of the same State aforesaid.

Our informant states that Mrs. Bee and Mrs. Rowand, are among the "most respectable" people of the city, and move in the very first circles, and that this circumstance, shocking as it is, will probably not affect their standing in society. Mrs. Bee has long had the reputation of being a very cruel mistress, and is understood to have been guilty herself once of a crime somewhat similar to that here charged upon her daughter, Mrs. Rowand. She owns about ninety-nine hundredths of all the chimney-sweeps in Charleston, and is notoriously unfeeling in her treatment to them. But her wealth and family are such as to command a high position in the first circles in the city.

Our informant's opinion as to the effect the charge will have upon these women's social standing, derives confirmation from the legal disposition thus far made of the case. Mrs. Rowand was admitted to bail, and this being small, (about $5000, though it is so worded as to one not acquainted with the usages of Charleston courts, it would appear to be $10,000) there can hardly be a doubt that the whole affair will be hushed up, and that this will be about the last the public will hear of it:

ADMITTED TO BAIL.—Mrs. Eliza Rowand, charged with the felonious killing of a slave by the Coroner's inquest, was yesterday arrested under the commitment of the Coroner, and brought up on a writ of habeas corpus before Judge Frost, at Chambers, who admitted her to bail in two securities, at $5,000 each.

As a comment upon this, and an illustration of the state of society in South Carolina, read the following, which appeared at the same time in another Charleston paper:

EXECUTED.—William A. Powell, who was found guilty of the crime of negro-stealing at the last Court of Common Pleas for Darlington District, was executed at Darlington, according to the sentence, on Friday, 1st instant. We understand that he declared himself innocent up to the time of his execution.—*Gazette.*

Stealing a negro from a slaveholder is a high crime, and punished with death; *murdering* a negro *by* a slaveholder is a venial offence, and the perpetrator escapes with impunity! "Shall I not visit for these things saith the Lord? and shall not my soul be avenged on such a nation as this?"

From the Tribune.

SLAVERY PERILS FREEDOM.

Mr. H. H. Van Amringe, writing from this city to the Pittsburgh Dispatch, says:

"When I was in Pennsylvania recently, I heard of a person in the interior of the State, who advertised that he would act as agent for slaveholders in the arrest of fugitive slaves, and asked the owners to send him on a description of the marks on their negroes who had fled, that he might trace and arrest them. The circumstance reminded me of an affair that happened somewhere about the year 1830, when I resided in Chester county, Pa. I was the Attorney for the Commonwealth in that county, and was called upon to proceed against a person who had been charged on oath with being concerned as a banker in counterfeit money, which he sold in large quantities, as false and counterfeit, to persons who made it a business to pass it off as genuine. As it was stated in the information that he had large quantities of such counterfeit money in his possession, a search-warrant was issued along with the warrant for his arrest. The officer who executed the search-warrant, brought to me, along with some false notes, a few letters which it was supposed would throw light upon the nature of the confederacy of the counterfeiters, and would be the means of detecting some more of the gang. I read them. One was a letter from a man in the South, addressed to the counterfeiter, telling him to keep a look-out, and to discover the private marks and histories of the coloured men in his vicinity, and to write on a full account of them to this man in the South; "*and it will be hard,*" said the letter-writer, "*if I can't find a master for them!*" The banker was convicted on the charge of selling the counterfeit notes, and was sent to the State Penitentiary. Whether he was ever concerned in the kidnapping business, I know not, for no official inquiry was ever made.

"But I will put it to you, or any reasonable person, whether a gang who deal in counterfeit money, would be too honest or scrupulous to deal in counterfeit certificates of slaves? How easy might such a business be carried on! A man in the interior of Pennsylvania might keep a sharp look-out, and discover the private marks and histories of the coloured men around him, and write on a full account to a confederate in the South. This confederate might then have false certificates filled up and signed; and persons not suspecting the collusion, might be overwhelmed by the fact that the agent coming from the South to arrest the unhappy victim of this treachery, was able to tell all the private marks about his person! "Strip him," the agent might say, "and if he is the fugitive I claim, you will see such a mark upon such part of his body!" Of course the by-standers would imagine that if the person demanded were not a slave, the master's agent could not have known these marks!

"I know nothing about the agent in the interior of Pennsylvania. I have not even heard his name. But a business founded on the principle of an alleged chattel-property in man, may easily be perverted to frauds of the above nature."

From the True Wesleyan.

CRUELTY.

DEAR BROTHER LEE:—Thinking that the best employment in which my hands could be engaged at the close of another year, would be writing of the slave and in his favour, I took my pen and went to work in describing and moralizing upon a scene I once witnessed with my own eyes. It was about sixteen years ago on a pleasant Sabbath morning, in the State of Georgia. I was quietly seated in a large eating room of a slaveholder, who was also a minister in the Methodist Church, employed reading the Bible, while three or four slaves were preparing the morning meal. Among them was one female whose complexion was much the same as that of her mistress, who was in bed at the first of the preparatory of the breakfast scene, but who soon entered with a cowhide in her hand, and yelled out at Lucretia, (the slave-mother, who happened at the time to be dressed in a low-bosomed frock, which left the neck and shoulders quite bare.) She was also at the time giving suck to a young child. The mistress commenced cutting her over her head and shoulders with the cowskin with all her might, until the great red welts as large as one's finger, would rise up all over the poor slave's neck, and the poor creature screeching at every blow—"Oh! don't Missis, oh, don't Missis W[illegible] dared not to resist, even the weight o[illegible]

The scene at the time [illegible] the cold chills to run over me, and c[illegible] mentally to ask myself the question, [illegible] be American Slavery?" I had read [illegible] Egypt, in Algiers, among Turks, but I [illegible] never imagined that cruelty equal to this exhibition at the breakfast scene, in the house of a popular minister, could have an existence this side of purgatory.

Selections

From the Boston Daily Whig.

SUFFERING IN IRELAND.

By the Sarah Sands, I have received from that active and efficient friend of humanity, Richard D. Webb, of Dublin, a pamphlet of some thirty pages, containing an abridgment of the correspondence of the agents of the Central Relief Committee of the Society of Friends, who traversed some of the distressed districts of Ireland, in December last, for the purpose of inquiring into the condition and examining the destitution of the people, and also to devise modes of action, and ways of administering relief to the starving population of that ill-fated country.

I send you the following extracts and address from the pamphlet for publication, in the hope that a general knowledge of the deplorable condition of the Irish people will cause speedy measures to be taken to rouse into action the benevolence of our people, and of doing all we can to avert the terrible calamity of starvation from an almost entire people.

A cry of deep distress appeals to the American people for relief. To us, who, as a nation, can of our abundance, easily furnish means of alleviating, if not wholly preventing the starvation of thousands certainly—perhaps millions; to us, whose wealth has been greatly increased in consequence of the cause which has produced this terrible calamity, to the people of Ireland. Will not the people of Boston assemble in Faneuil Hall, and take speedy measures, and adopt the most efficient means, of raising contributions for this purpose? It seems to me that this cry of deep distress from an almost entire people, should be met by us with a general and liberal response.

The following is the address to the friends in North America, from the committee of Friends in London, &c. FRANCIS JACKSON.

Dear Friends:—That brotherly love and sympathy which have so long prevailed between us and our friends in America, induced us to communicate with you on a subject which is at present exciting a very deep and lively interest in the minds of Friends in this country.

You are doubtless aware of the existence of the awful calamity which has overspread a large part of Ireland. The almost total failure of the potato crop, on which so great a proportion of the inhabitants of that country depended for a supply of food, has occasioned destitution and famine to an alarming extent. This afflictive dispensation of Divine Providence early awakened the sympathies of Friends in Ireland and England; and meetings of Friends were in consequence convened, both in Dublin and in London, to consider the subject. The meetings thus held, entered with hearty concurrence upon the subject; and notwithstanding the large and comprehensive measures of the Government for providing employment for able-bodied labourers, and the partial efforts made in some quarters to raise collections for the distressed, it was felt that there was a part which Friends had to perform, and to which they were called to apply themselves with earnestness and zeal: committees were accordingly appointed by the said meetings respectively; and these committees are now in active operation, cordially and harmoniously labouring together.

The administrative part of the work of course, rests, in a great measure, with our friends in Ireland; and we have the satisfaction to inform you that they have made wise and efficient arrangements for the fulfilment of their trust, and are acting in it with great zeal and assiduity. The appeal which has been made to Friends generally, in both countries, has been responded to *with marked liberality;* but we feel that the utmost that can be thus raised will be little indeed in comparison with the magnitude of the calamity to be relieved,—a calamity affecting millions of our fellow-subjects, and of the probable termination of which we cannot at present form any idea.

Our friends in Dublin have established a correspondence with their brethren in various parts of Ireland, with the view of collecting information and assisting in the distribution of relief; and our friend, Wm. Forster, under a feeling of duty, offered himself to make a visit of inspection, through the most destitute districts. This offer was cordially encouraged by his friends both in London and Dublin; and he has been for several weeks, and still is, laboriously employed in the prosecution of his arduous engagement. A friend of Ireland is associated with him therein; and they have been agreeably and usefully attended by one or more young men from this country. The reports received from these friends (of the first portion of which we send you a printed copy, together with our Address to Friends) furnish ample evidence that the accounts of the existing destitution had been by no means over-stated, and prove that, whilst a very commendable anxiety to succour the starving population around them, is more or less prevalent amongst the comparatively few who are of ability to do so in the respective districts, there is a crying necessity for all the additional aid that can be afforded; they also show that suitable channels are open for the distribution of the money which may be raised.

Our friends in Dublin have been diligently occupied in devising and perfecting plans for prudently supplying relief in the districts thus visited; and also in investigating and meeting the claims which are beginning to pour in upon them from other quarters.

We have now briefly, and we are aware but imperfectly, given you to understand what is thus awakening our sympathy and our sorrow. We hear that you have, during the past year, been blessed with very fruitful harvests in many parts of your continent; and we wish, in thus communicating with you, not only to enlist your sympathies, but to open the way for your co-operation, and to invite you, in the exercise of that enlarged commiseration which you will doubtless feel, to aid us in this work, by the supply of either food or money, as you may think fit.

Signed by order and in behalf of the Committee:—Josiah Forster, Samuel Gurney, Robert Forster, Joseph Jackson Lister, Joseph T. Foster, John Allcard, John Hodgkin, Thomas Fowler, Francis Fox, Thomas Norton, jr. Samuel Sturge, Millis Coventry, Henry Christy.

Charles Taylor, Rickman Godlee, Secretaries.
Friend's Meeting House, Houndsditch,
London, 2d of 1st month, 1847.

[Other papers will please copy the above.]

We have only room for two short extracts from the travelling correspondent to the Relief Committee:

Of Killybegs, a seaport town, the travellers say: "From the medical attendant of the dispensary, we received a very appalling statement of the disease which is making progress among the people, principally in the form of dysentery, which he attributed to the change in diet, but especially to an insufficiency in food,—his words 'were, 'the people are actually starving; some of the cases of dysentery *very bad.*' He has known of instances of large families who have subsisted upon nothing more than two pounds of meal, made into gruel, for twenty-four or forty-eight hours."

In company with William Forster, I made two excursions from Ballina, one day to Crossmolina, about nine miles west, and another day to Killala, about five miles farther north; calling on several persons on our way, and going and returning, in both cases, by a different route. Thou art so well acquainted with Ireland, and with the habits of the people, and art so well aware that the potato forms the sole resource of the peasantry of our western counties, that it is unnecessary to point out to thee the misery that must result from the loss of this crop. In the parts of Mayo which I visited, the failure is *complete*, and the destitution of the cottier population is *total;* they have *nothing*. The public works do not employ one quarter of them; there is no other employment. The wages of those who get work, about one shilling per day, are quite insufficient to support a family at present prices.

OPINION

In the case of Charles Lyons, a Free Negro, determined in the St. Louis Court, November Term, 1846.—Hon. J. M. Krum, Sole Judge, &c.

IN THE MATTER OF THE PETITION OF CHARLES LYONS, ON HABEAS CORPUS.—The petitioner, who was in the custody of the jailor of St. Louis County, is brought up on a writ of Habeas Corpus, to inquire into the cause and legality of his imprisonment.

Under the return made to the writ, at the hearing before this Court, the following facts appeared in evidence: That on the 26th day of November, 1846, the petitioner was arrested in the city of St. Louis, by the Marshal of said city, without warrant or other process, and forthwith taken before the Recorder, and charged with being a *free negro living in this State without a license;* and the petitioner was required by the Recorder to produce such license, or a certificate of citizenship from some one of the United States.

The petitioner having failed to produce either a license, or certificate of citizenship, as required of him, the Recorder, summarily, and without evidence, or form of trial, entered judgment, or sentence against the petitioner, as follows:

"THE STATE *vs.* CHARLES LYONS, *November* 26, 1846.—The City Marshal brings the defendant into Court without warrant, and charges that he is a free negro living in the State of Missouri without license, and the Recorder being satisfied that the defendant is a free negro, living in the city of St. Louis, in the State of Missouri, without license, and having no certificate properly attested of citizenship in some one State of the United States, sentences that said defendant pay a fine of $10, and that he stand committed in the St. Louis County jail until his fine be paid, and that he immediately thereafter depart from this State, and that execution issue accordingly."

Upon this judgment, or sentence, a capias *ad satisfacendum* was issued as follows:

"THE STATE OF MISSOURI:
To the City Marshal of the city of St. Louis, and to the Jailor of the County Jail of the County of St. Louis, in said county,—*Greeting:*

Whereas, *Charles Lyons* has this day been brought before the undersigned, Recorder of the City of St. Louis, charged with being a mulatto and free person, residing in the city and county of St. Louis, and State of Missouri, without a license had and obtained from the County Court of St. Louis county; and whereas, upon examination it appearing to the said Recorder, that the said Charles Lyons, a mulatto, is a free person, residing, in said city and county of St. Louis, and State of Missouri, without a license to reside in said State, and contrary to an Act of the General Assembly of said State, entitled, "*An Act concerning free negroes and mulattoes,*" approved March 26, 1845, and without a certificate of his citizenship of some one State of the United States, the said Recorder sentenced the said Charles Lyons to pay a fine of ten dollars, and forthwith to leave the State of Missouri. Now, therefore, these are to authorize you, the said City Marshal of the city of St. Louis, to collect and receive the said sum of ten dollars from the said Charles Lyons, and if the same be not paid to you upon demand thereof, then you are commanded forthwith to convey the said Charles Lyons to the Jail of the St. Louis County Jail in said county, and you, the said Jailor of the St. Louis County Jail, aforesaid, are hereby required to receive into your custody in said jail, and there to safely keep, the said Charles Lyons to be dealt with as the laws of the State of Missouri in such cases provide and direct.

Given under my hand, at my office, in the city of St. Louis, this 26th day of November, A. D. 1846.

S. P. KETCHUM, Recorder."

At the hearing, the petitioner also proved, in substance, that his father was a mulatto, that his mother was a Seneca Indian, who was born in the State of New-York; and that the petitioner was born in the State of Keatucky; that his father and mother were both born free persons and never were held in involuntary servitude, as slaves, or otherwise. It was further proved, that the petitioner resided for several years as a free person, in the State of Kentucky, and also in the State of Mississippi, and came to the State of Missouri about two years ago, where he has since resided, with his family.

It was admitted, that free negroes and mulattoes are not recognized as citizens in Kentucky by any express law of the State; and also that no evidence was offered or heard by the Recorder before he entered the judgment or sentence aforesaid against the petitioner.

The act of the General Assembly of this State under which this proceeding originated, entitled "*An act concerning free negroes and mulattoes,*" approved March 26, 1845, provides that

SEC. 7.) "No free negro or mulatto shall be permitted to reside within this State unless he obtain a license, or otherwise acquire a right to reside within the State, according to the provisions of this act.

(SEC. 9.) "Such license shall not be granted to any free negro or mulatto, except: *First*, Such as were residents in this State on the second day of January, eighteen hundred and forty, and continue to be such residents at the time of the application. *Second.* Such as have been emancipated or born free within this State. *Third.* Such as have been, or shall be, bound as apprentices or servants, according to the laws of this State, and shall have faithfully served out their terms of apprenticeship. *Fourth.* The husband or wife of a slave held and owned within this State, the parties having been married before the first day of December, one thousand eight hundred and thirty-five, with the consent of the master or mistress of the slave. *Fifth.* The husband or wife of a slave lawfully brought into this State by the owner, the parties having been married, by consent of the owner of the slave, before such slave was brought into this State. *Sixth.* Free negroes or mulattoes who produce a certificate of citizenship from some one of the United States.

(SEC. 23.) "It shall be the duty of every sheriff, constable, coroner, and marshal, whenever he shall know or have cause to believe, that there is in his county, a negro or mulatto, not authorized to reside within this State, to apprehend such negro or mulatto, and take him before some Justice of the Peace.

(SEC. 28.) "such negro or mulatto appear to be a free person [illegible] without a license to reside in this State, and withe[illegible] a certificate of his citizenship in some other State, [illegible]sted by the seal of a Court of Record of the State [illegible] which he claims to be a citizen, the Justice shall sentence him to pay a fine of ten dollars, and forthwith to leave this State.

(SEC. 29.) "The person committed under the preceding section shall stand committed until the fine and costs are paid: and if the judgment of the justice is not complied with before the term of the County* Court next holden in the county, such Court shall cause the prisoner to be brought before it, and if he does not then establish his right to reside within the State, the Court may, in its discretion, order him to receive not less than ten, nor more than twenty lashes, and immediately depart from the State, or order the sheriff to hire him out for such time as shall be sufficient to raise from the hire, the cost, the fine, costs and expenses of imprisonment."

Upon these facts, counsel for the petitioner, moved the Court for his discharge, on the following grounds:

1st. That the petitioner was arrested, without warrant, or other judicial process, and was not charged with, nor proved to be, guilty of any crime.

2d. That by the judgment or sentence of the Recorder, the petitioner was deprived of his liberty without any authority of law, or judgment of his peers.

3d. That the petitioner had the right, before judgment or sentence against him, to be informed, and know the nature of the charge or accusation, and a trial by jury.

4th. That the petitioner by the evidence is shown to be a citizen of the State of Kentucky, therefore under the Constitution of the UnitedStates, fully entitled to all the privileges and immunities of a citizen in this State.

5th. That the act of the General Assembly, concerning *free negroes and mulattoes* is inconsistent with the Constitution of the United States, and repugnant to the *fundamental condition*, upon which the State of Missouri was admitted into the Union.

A preliminary question is raised, upon an objection taken by counsel for the State, to the effect that the several matters set up, and relied upon for the petitioner's discharge, cannot be inquired into, in this proceeding, by *habeas corpus*. The question will be first determined. It is conceded on both sides, that no express provision is made for an appeal or writ of error, from the judgments and proceedings of Justices of the Peace in cases arising under the act concerning *free negroes and mulattoes*. Nor is there any mode provided by the laws of this State, for correcting or revising in any other Court, the proceedings of magistrates under said act. The general law concerning *Justice Courts*, provides to the effect, *that any person aggrieved by any judgment rendered by a Justice of the Peace, (except a judgment by confession,) may in person or by his agent, make his appeal therefrom to the Circuit Court, &c.* This general provision cannot, I think, authorize an appeal from the proceeding and judgment now under consideration. The act concerning free negroes and mulattoes, has reference to a distinct subject—to a single class of cases, and from the nature of the evil and the remedy, it seems very clear, that the Legislature intended that the judgment of the magistrate in a proceeding under said act should be final.

The act regulating proceedings under writs of *habeas corpus*, provides that:

("§ 9.) If it appear that the prisoner is in custody by virtue of process from any Court legally constituted, or issued by any officer in the service of judicial proceedings before him, such prisoner can only be discharged in one of the following cases:

First. Where the jurisdiction of such Court or officer has been exceeded, either as to matter, place, sum, or person.

Second. Where, though the original imprisonment was lawful, yet by some act, omission, or event, which has taken place afterwards, the party has become entitled to be discharged.

Third. Where the process is defective in some matter of substance required by law, rendering such process void.

Fourth. Where the process, though in proper form, has been issued in a case, or under circumstances, not allowed by law.

Fifth. When the process, though in proper form, has been issued or executed by a person who is not authorized by law to issue or execute the same, or where the person having the custody of such prisoner under such process, is not the person empowered by law to detain him.

Sixth. Where the process is not authorized by any judgment, order, or decree, nor by any provision of law.

(§ 10.) But no Court under this act shall in any other matter, have power to inquire into the legality or justice of any process, judgment, decree, or order of any Court legally constituted, nor into the justice or propriety of any commitment for contempt made by any Court, officer, or body, according to law, and plainly charged in such commitment as hereinbefore provided."

Here is ample authority, it would seem, to authorize this Court to inquire into, and determine, as to the cause and legality of the imprisonment of the petitioner. For if it shall be made to appear, that the Recorder had no jurisdiction over the person of the petitioner; or that the process was issued in a case, or under circumstances, not allowed by any provision of law, in either case, express authority is given for this proceeding. And the very question, whether the process, under which the petitioner is held, is authorized by any valid law of this State, is the one this Court is called upon to decide. And if it shall be determined, that the act under which the Recorder proceeded, is repugnant to the Constitution of the United States, and therefore invalid, then it will follow, and this Court must declare, that the proceeding against the petitioner is not authorized by any provision of law.

It is insisted, however, on the part of the State, that the Supreme Court of Missouri has determined this question, and held, that the proceeding by *habeas corpus* is not the remedy, and the case of Stoner *vs.* the State—4 Mo. Rept. pp. 614 is cited.

The Supreme Court, in that case, under a similar law, decided that, "where a free negro, who has been duly tried and committed under the act concerning "*free negroes and mulattoes,*" was taken before the Supreme Court, on *habeas corpus*, that Court would not inquire into the legality of the commitment, for the reason that the *habeas corpus* act did not authorize the Court to inquire into commitments after a regular trial by a competent judicial officer."

The Supreme Court assumed that the committing magistrate found, upon legal evidence, that the free negro was not a citizen of this State. I shall not undertake to question the correctness of the decision of the Supreme Court in the case of *Stoner*, vs. *the State;* nor shall I question the motives, which by possibility may have induced the rule laid down in that case. But in my judgment, this decision was no way binding upon this Court. It was a case of original jurisdiction, before the Supreme Court, and in a matter over which the Circuit Courts of the State had concurrent jurisdiction with the Supreme Court. In cases arising under the *habeas corpus* act, the judgment of the Court, which assumes or exercises the proper jurisdiction, is final; and no appeal or writ of error is authorized. The judgments and opinions of the Supreme Court are binding upon the inferior courts, only in cases where the Supreme Court exercises appellate jurisdiction.

Allowing, even that there was room for a doubt, as to whether the petitioner can invoke the benefit of the writ of *habeas corpus*, I should in such case feel constrained from considerations *in favorem libertatis*, to give the petitioner the benefit of that doubt. But I am relieved from this, for I think the question free from all doubt, and that the proceeding by *habeas corpus* is the proper remedy.

The most important question in this case, is involved in the last proposition of the petitioner's counsel, *namely*, that the act *concerning free negroes and mulattoes*, is inconsistent with the Constitution of the United States, and repugnant to the fundamental condition, upon which Missouri was admitted into the Union. The decision of the questions involved in this proposition, in effect, will dispose of the others.

* *County*, and not the Circuit Court—*vide* Standard, of December 31.

And taking the last part of this proposition, it may be asked, in what respect is the said law repugnant to the said *fundamental condition?* That this inquiry may be the more readily understood, the proceedings of Congress, on the application of the State of Missouri for admission into the Union, and the action of the General Assembly of this State subsequent thereto, will here be stated.

ADMISSION OF MISSOURI INTO THE UNION.

Resolution providing for the admission of the State of Missouri, on a certain condition.

Resolved, by the Senate and House of Representatives of the United States of America in Congress assembled, That Missouri shall be admitted into this Union on an equal footing with the original States, in all respects whatever, upon the fundamental condition, that the fourth clause of the twenty-sixth section of the third article of the Constitution, submitted on the part of said State to Congress, shall never be construed to authorize the passage of any law, and that no law shall be passed in conformity thereto, by which any citizen of either of the States of this Union shall be excluded from the enjoyment of any of the privileges and immunities to which such citizen is entitled under the Constitution of the United States; *Provided*, That the Legislature of the said State, by a solemn act, shall declare the assent of the said State to the said fundamental condition, and shall transmit to the President of the United States on or before the fourth Monday in November next, an authentic copy of the said act; upon the receipt whereof, the President, by proclamation, shall announce the fact; whereupon, and without any further proceeding on the part of Congress, the admission of the said State into this Union, shall be considered as complete.

Approved, 2d March, 1821.

A SOLEMN PUBLIC ACT.

Declaring the assent of this State to "the fundamental condition" contained in a resolution passed by the Congress of the United States, providing for the admission of Missouri into the Union, on a certain condition:

Whereas, The Senate and House of Representatives of the United States, by their resolution, approved the second day of March, in the year of our Lord eighteen hundred and twenty-one, did declare that Missouri shall be admitted into this Union upon an equal footing with the original States, in all respects whatever, upon the fundamental condition, that the fourth clause of the twenty-sixth section of the third article of the Constitution, submitted on the part of said State to Congress, shall never be construed to authorize the passage of any law, and that no law shall be passed in conformity thereto, by which any citizen of either of the States in this Union shall be excluded from the enjoyment of any of the privileges and immunities to which such citizen is entitled under the Constitution of the United States: *Provided*, That the Legislature of the said State, by a solemn public act, shall declare the assent of the said State to the said fundamental condition, and shall transmit to the President of the United States, on or before the fourth Monday of November next, an authentic copy of the said act, upon the receipt whereof, the President, by proclamation, shall announce the fact: whereupon, and without any further proceedings on the part of Congress, the admission of the said State into the Union shall be considered as complete. Now, forasmuch as the good people of this State have, by the most solemn and public act in their power, virtually assented to the said fundamental condition, when, by their representatives in full and free convention assembled, they adopted the Constitution of this State, and consented to be incorporated into the Federal Union, and governed by the Constitution of the United States, which, among other things, provides that the said Constitution, and the laws of the United States made in pursuance thereof, and all treaties made or which shall be made, under the authority of the United States, shall be the supreme law of the land, and the Judges in every State shall be bound thereby, anything in the Constitution and by-laws of any State to the contrary notwithstanding: and although this General Assembly are of opinion that the Congress of the United States have no constitutional power to annex any condition to the admission of this State into the Federal Union, and that this General Assembly have no power to change the operation of the Constitution of this State, except in the mode prescribed by the Constitution itself: Nevertheless, as the said fundamental condition, and forasmuch as such declaration will neither restrain or enlarge, limit or extend, the operation of the Constitution of the United States, or of this State; but the said Constitution will remain, in all respects, as if the said resolution had never passed, and the desired declaration was never made, and because such declaration will not divest any power, or change the duties of the constituted authorities of this State, or of the United States, nor impair the rights of the people of this State, or impose any additional obligation upon them, but may promote an earlier enjoyment of their vested federal rights, and this State being, moreover, determined to give to her sister States, and to the world, the most unequivocal proof of her desire to promote the peace and harmony of the Union, therefore,

Be it enacted and declared by the General Assembly of the State of Missouri, and it is hereby solemnly and publicly enacted and declared, That this State has assented, and does assent, that the fourth clause of the twenty-sixth section of the third article of the Constitution of this State, shall never be construed to authorize the passage of any law, and that no law shall be passed in conformity thereto, by which any citizen of either of the United States shall be excluded from the enjoyment of the privileges and immunities to which such citizens are entitled under the Constitution of the United States.

Approved, 26th June, 1821.

The conflict and agitation, that arose in the Congress of the United States, at the time Missouri presented her Constitution and asked admission into the Union on an equal footing with the original States, have become a part of the history of our Federal Government. It is not necessary now to inquire whether the excitement, so pregnant with threatening consequences to the Federal Union, and which extended throughout the length and breadth of the Republic, was well founded or not. It is sufficient to refer to the fact, and to state that it is understood, that the resolution of Congress, just recited, was the result of compromise between the contending parties, on that important question. And subsequently, it is known that the State of Missouri, in its legislative capacity, gave its solemn assent to the condition embodied in that resolution. Such, undoubtedly, is the general understanding of the people of the United States as to the history of this matter. But when those living cotemporaneous with this great event in the progress of our Federal and State Governments shall have passed away, and when its recollection shall be effaced from the memory of the living, and it shall be known to posterity only by the archives which are supposed to contain a true record of the legislative proceedings of our Government, it will appear strange, passing strange, that a proceeding so indefinite, so unimportant in its literal application, so ineffectual to effectuate any great end, should have ever engaged the serious deliberation of an American Congress. The resolution of Congress provides, that the fourth clause of the twenty-sixth section of the third article of the Constitution of Missouri, "*Shall never be construed to authorize the passage of any law, and that no law shall be passed in conformity thereto, by which any citizen of either of the States of this Union shall be excluded from the enjoyment of any of the privileges and immunities to which such citizen is entitled, under the Constitution of the United States.*"

And now turning to the Constitution of Missouri, and to the twenty-sixth section of the third article, no such clause is found. The twenty-sixth section is subdivided into three parts, or subdivisions, and is as follows:

SEC. 26.—The General Assembly shall have no power to pass laws,

First: For the emancipation of the slaves without the consent of their owners, or without paying them, before such emancipation, a full equivalent for such slaves so emancipated, and

Second: To prevent *bona fide* emigrants to this State, or actual settlers therein from bringing from any of the United States, or from any of their territories, such persons as may there be deemed to be slaves, so long as any persons of the same description are allowed to be held as slaves by the laws of this State.

They shall have power to pass laws,

First: To prohibit the introduction into this State of any slaves who may have committed any high crime in any other State or territory.

Second: To prohibit the introduction of any slave for the purpose of speculation, or as an article of trade or merchandise.

Third: To prohibit the introduction of any slave or the offspring of any slave, who heretofore may have been, or who hereafter may be, imported from any foreign country into the United States, or any territory thereof, in contravention of any existing statute of the United States, and

Fourth: To permit the owners of slaves to emancipate them, saving the rights of creditors, when the person so emancipating will give security that the slave so emancipated shall not become a public charge.

It shall be their duty, as soon as may be, to pass such laws as may be necessary,

First: To prevent free negroes and mulattoes from coming to, and settling in this State, under any pretext whatsoever; and

Second: To oblige the owners of slaves to treat them with humanity, and to abstain from all injuries to them, extending to life or limb.

It is supposed, however, that the resolution of Congress referred to the first clause of the third subdivision of said section, and so it must be considered, to give it any application or force whatever. It is reasonable to intend and so posterity will infer, that the said resolution of Congress, as well as the subsequent action of the General Assembly of Missouri, had their origin and were consummated in good faith, and that they had in view some patriotic and just end.

I have shown, that in the literal application of this resolution, nothing was effected thereby, and the Constitution of Missouri and the powers under it remain unrestricted, as if that resolution had never been adopted. But for the purpose of this case, and in accordance with the views I entertain, I am willing to apply this resolution as it is reasonable to suppose it was intended, and hold the State of Missouri bound by the solemn act of its Legislature, more especially since the acquiescence of the people thereto, for a quarter of a century. In this light, I think the matter will be regarded, and the State will be held to its solemn obligations by the nations of the earth. In either case, whether the resolution is made operative, as it was intended, and as I intend it, or not, the Constitution of Missouri and the powers under it are not changed, nor in any way abridged.

And this will be shown by the arguments and reasons I shall present upon the first branch of the proposition now under consideration. It is contended that the petitioner *is* a citizen of the State of Kentucky, and as such, under the second section of the fourth article of the Constitution of the United States, is "*entitled to all privileges and immunities of citizens in the several States.*" And it is insisted, (and the whole argument is predicated on this hypothesis,) that the petitioner is a citizen of Kentucky, because he was *born free* in that State, and never was held in servitude.

This necessarily leads to the inquiry, *who are citizens in the sense of the Constitution?* The difficulties which embarrass this inquiry are increased by the indiscriminate use of the terms *citizen—free white male citizens—subject and inhabitant*, which has been made by conventions and legislative bodies in the United States. The qualification or condition of a citizen is not defined in the Constitution itself; nor does the Legislature under it afford any very satisfactory practical interpretation of the term. Nor is there any settled rule of interpretation, or definition settled by the decisions of our courts. Great diversity of opinion exists, in respect to the exact meaning of the term, and although different courts have come, in some instances to the same conclusion, and coincided in opinion, still it will be found in most cases, they have arrived at the same point of decison, but for reasons altogether different and dissimilar.

I shall not undertake to review the opinions of Judges, jurists and Statesmen who have given an expression, either directly or incidentally upon the subject. Indeed, the pressing business and engrossing cares of the term now in progress, preclude me from bestowing as much time to the investigation of the subject, as its importance demands. But the position of the party most interested in the judgment of the Court, and the fact that other cases, supposed to be parallel with this, are awaiting its issue, urge a speedy decision. I must be content, therefore, with a brief statement of the grounds upon which my judgment is based. The question is one of grave importance, not only to the class of individuals directly affected and interested in its adjudication, but it is a subject of great interest to the State of Missouri, as connected with its municipal regulations and internal police. And while I am not insensible to the responsibility which the decision of this question devolves upon me, and though at the present time the public mind, from causes of which I need not speak, may be directed to this subject, with more than usual interest, still I have endeavoured to keep out of view all extraneous considerations, and I have faithfully prosecuted the investigation, (with what success others must determine,) with an earnest and single purpose of arriving at truth. I shall endeavour to meet the question fully and determine it, as one involving an important right.

And, although "liberty of the subject," is to be favoured, I am not able to perceive the legal distinction between the assertion of this and any other right.

The first and leading proposition which I shall endeavour to maintain and establish, is to the effect, that *citizenship is a condition*. To be a citizen is to possess and enjoy such privileges and immunities as the Government, or power under which citizenship is claimed, may, in its discretion, grant or secure to such condition of the individual. Citizenship always implies a government, compact, or society. It is not a condition which flows from birth, or the fact of existence under a particular Government. The right of suffrage; the right to hold property; the right or privilege of residing within the limits of a State; are not, nor are any of these rights or privileges, of themselves, and independently of other considerations, proof of citizenship. The condition of citizenship may exist without these. And I maintain, that the condition of citizenship in all cases, and under all Governments, is derived from the Government or compact itself. It may be the result of general acquiescence and consent on the part of the constituent members of the compact or Government. And it may be granted or secured to the individual by positive law. It can make no difference how the condition is created. It is sufficient that it is a created and not an inherent condition. If we look to the history and progress of society and Government throughout the world, (we shall find practical, and, as I think, indubitable proof to support the proposition I am endeavouring to demonstrate. If we look to antiquity, and observe the practice in the Republics of ancient Greece and Rome, we notice the same result. And I venture to affirm, and this, too, upon the authority of history, and the practical demonstrations of all enlightened Governments, that not a single Government or sovereign people, has allowed the mere fact or incident of the birth of the individual within the limits of any State, to determine or control the question of citizenship. Let an example or two suffice. In the civil Government of Athens, the inhabitants of Attica were of three sorts, *freemen, sojourners*, and *servants*. The freemen enjoyed the freedom of the city, whence the term *citizen* is derived. A *freeman* of the city was a *citizen*, under the dispensation of the Athenian Government. The freemen or the citizens, had the Government in their hands, and, of course, surpassed all others in dignity and power, though their numbers were far exceeded by the other sorts or conditions of men in the same State.

In after periods of time, the policy of the Athenians was changed, and it became a difficult matter to gain the privilege of a citizen. The privilege was granted to none but men of the greatest birth and reputation, or such as had performed some great service to the Commonwealth. This line of policy, in respect to freemen and citizenship, runs through the whole course

periods of time; let us observe the practice of the Roman Republic at the zenith of its prosperity. Without stopping to inquire what privileges were included in the rights of a Roman citizen—how was full citizenship acquired? Full citizenship, as it was understood, and practised during the freedom of the Roman States, included the right of voting. This condition or class of citizenship was conferred by the Roman people, and *only* by the people. Citizenship embracing other and less important rights, (but not including the right to vote,) was often conferred by the Roman Senate. In this method, we find the Romans acquired their boasted *jus civitatis*—their *jus quiritium*. And whoever acquired Roman citizenship, could not be deprived of it, except by voluntary resignation, or by taking a foreign allegiance. Here, then, is shown the usage of a people, many of whose laws, precepts, and maxims, serve in the present age as guides to the civilized world, in matters of Government and jurisprudence.

We find, that the condition of citizenship was dependent in Rome, upon the voice of the people—the sovereign power gave its assent. "The exclamation, I am a citizen of Rome," says Cicero, (in preferring charges against Verres,) "often in the most distant regions, and among the most barbarous people, was a protection to the Roman subject." Not because Rome had by accident afforded a birthplace to the subject, for such might not be the fact; but it was because the Government had consented, either tacitly or expressly, to recognize such subject as one of its citizens. The citizens of Rome so understood it, and we find, when that blood-thirsty Sicilian *Prætor, Verres*, inflicted scourging and torture, upon *Publius Gavius Cosanus*, he appealed to his citizenship for protection. "*I am a Roman citizen*," was his only appeal, thus virtually interposing his Government between himself and his oppressor.

Again, let us look to England. What has been the practice in England, from the conquest to the present time? Citizenship has, from "*the time whereof the memory of man runneth not to the contrary*," been regarded as a condition. Blackstone, who, in his commentaries undertakes to give embodiment to the great principles and usages which constitute the common law, distinctly recognizes the same general idea, when treating upon the rights of the people, as contra-distinguished from the rights of persons. It is true, this learned commentator does not use the term *citizen;* but he considers the rights which pertain to subjects of the realm. Many suppose that subject and citizen are synonymous terms. That a natural born subject and a natural born citizen are one and the same, and that the term *citizen ex vi termini* indicates the several rights, that are inherent to that condition.

This view, I think, is not well founded, and is neither sustained by the reason of the thing, nor by the practice and history of the English Government. We must look beyond mere terms, when we consider the rights of the people of England. We must look to the substance of things, and see what rights, privileges, and immunities, in fact, are conceded to the condition of a natural born subject. We must keep in view, also, the system of Government, and the source from whence its power was derived. We must not forget the vassalage which was incident to the feudal system, nor the influence which that system exerted and continues to exert upon the rights of the people of Britain.

The *fidelitas*, or fealty, which was due from the vassal to the feudal lord, and the allegiance which is claimed to be due from the natural born subject of England to the King, are matters which did not enter into the consideration of the framers of our Constitution, when they used the term citizen. Blackstone only exhibits the condition of the people—the natural born subjects in England, in respect to their allegiance to the King. Allegiance, under the English Government, is regarded as being either natural or local—the former as perpetual—the latter as temporary. The natural born subject of England from his birth is considered as being under the protection of the King. An alien, or stranger, only owes allegiance so long as he shall remain in the King's dominions. Then, again, there is the Denizen of England, who becomes an English subject *ex donatione regis*, letters patent.

It is clear, I think, that the practice of the English Government in respect to the personal rights of the people, proceeds on the same general basis of other Governments. Certainly nothing can be shown in the course of the English Government, which militates, in the least, against my position.

If it be said, that there is no parallel between the English and American systems of government; of course no analogies exist, and nothing is established either way.

This course of investigation need not be pursued further. I have given these historical illustrations for the purpose of overthrowing the assumption that citizenship and its rights can be asserted from the mere fact of birth under any particular Government. Being born within the limits of a State is a fact,—being a citizen of a State is a truth. The fact of birth stands independent and alone, but the *truth* of citizenship is always dependent for its existence upon several facts.

I shall now undertake to apply the principles I have endeavoured to establish, to the case at bar; and, in so doing, I shall necessarily take upon myself the burden of proving, (so far as a proposition of a negative character admits of proof,) that negroes and mulattoes, though born free, never have been, and are not now, citizens of any State of this Union.

If we look to the condition of things, at the time of the adoption of the Constitution of the United States—if we keep in view the character and condition of the people who organized and maintained the several State Governments, and also keep in view the great object of the confederacy of the States, and the compromises which were necessary in order to accomplish the Union; if these are kept in view, we shall find less difficulty in determining who are citizens, in the sense of the Constitution.

Then let us look to the condition of things, and of the States, at the time the Union was formed. At the adoption of the Constitution of the United States, each of the States tolerated negro slavery within their limits.

The institution of negro slavery in the States had its origin in usage. It was not, at the adoption of the Constitution, any more than it is now, the creature of positive law, in either of the States. It was acquiesced in, and thus usage became a law, in respect to the negroes held to service. Such, then, was the condition of the people of colour in the several States. They were slaves; a free negro was a phenomenon in the country. The original thirteen States severally enacted laws for the government and control of this subject, within their respective limits.

All matters pertaining to the sovereignty and Government of the several States, were entrusted to, and were in fact exercised by, the *white* inhabitants of the States, to the entire exclusion of the negroes and mulattoes.

Such was the condition of things then, and so it had been from the earliest settlement of the colonies. And whether the white population acquired these several functions rightfully or not; whether by usurpation or otherwise, the fact existed. We cannot alter the fact, and necessarily we must, as it is the part of wisdom that we should, conform to it. Who were citizens of the original thirteen States of this Union? Negroes and mulattoes were not; Indians were not; foreigners were not citizens. But we find, that none but *free white persons*, were regarded as citizens, and they alone exercised the privileges and immunities of citizens.

How happened it that free white persons, alone enjoyed the condition of citizenship, to the exclusion of the negro, the Indian, and the foreigner? I answer, because the sovereign power—the class of persons in whose hands the Government, and the exercise of its functions were entrusted—*consented* that the condition of citizenship should attach to all of the same class of persons, with themselves, within the limits of their respective States.

No positive law was necessary to create this condition; *consent, acquiescence, usage*, on the part of the sovereign power—the *people*—in whose hands Government rested, were all that was requisite. The free negroes and mulattoes in the United States, it will be admitted, I presume, are for the most part descendants of the same race, formerly held in servitude.

It is quite immaterial how they became discharged from service, whether by voluntary manumission or general law. They are free perhaps from birth; still, the fact that they are not held to service, that they were born free, does not transform them into another and different race of men. They are Africans, and descendants of Africans, still. The fact that they are not held to service is evidence only of a change in the condition of a portion of the same race of people. This change of condition does not, *ipso facto*, entrust to them the exercise of any function of the Government under which they live.—They attain to this new condition in a State, and under a Government, the functions whereof are already in the hands of another and different race of men.

In determining the sense, which was intended by the framers of the Constitution to be given to the term *citizen*, and the class of persons to whom it was to apply, we should have reference to the habits, classes, and conditions of the people, at that time. It is admitted by all, that under our system of Government the people are the source of power; a power which includes, but cannot define the real and legitimate sovereignty of the country. The functions of Government, in the several States, are now, and have always been, in the hands of the people, and when I say *people*, I mean *free white persons*. This class of persons, while holding the reins of Government, at the inception of our institutions, saw proper, either from motives of convenience or interest, to declare practically, that no one, but *free white persons* should attain to the condition of a citizen in these United States. In the formation of the Constitution, this people of free white persons, representing sovereignty in themselves, had the right for themselves, to say upon what terms and conditions, and with what limitations, they would unite into a confederacy of States, "in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and to secure the blessings of liberty, to themselves and their posterity."

They acted with reference to the existing state of things, and with reference to the races, classes, and conditions of the persons, upon whom and over whom the Government then in process of organization was intended to operate. A citizen of one State, is a citizen of the United States, and all citizens of the United States are on an equality, as to rights, privileges, and immunities, flowing from citizenship. Inequality of condition among the citizens of the United States, is altogether inconsistent with the idea, that a citizen of one State can be a citizen of the United States. Every free white person, and not a foreigner, according to the rule of interpretation I have followed, is a citizen of the State in which he lives, and of the United States, and this condition to the individual results from the practice or usage of the people of the United States. An Indian, for example, though born in the State of Massachusetts, is not a citizen of Massachusetts, nor of the United States—nor can he become a citizen under existing laws. This view of the subject is entirely consistent with the theory of our Federal Government—the sovereignty of the States, and the practice and usage of each. If citizenship is claimed as an inherent right of the individual, and that the accident of birth in a particular State or country, originates such rights, and makes the individual, *nolens volens*, a citizen of such State, the assumption is false, both in theory and fact. Citizenship cannot be thrust on an individual without his consent either express or implied. It is a matter of choice—of consent. Neither is citizenship the result of accident. An individual may accidentally be born within the limits of a particular State, but it by no means follows, that such State will recognize or admit such individual to the rights of citizenship with its own constituent members. Citizenship in the sense of the Constitution, in my view, includes both *personal* and *civil* rights. Among the former may be reckoned the uncontrolled volition of the individual—freedom in action—of thought and of speech, and in the worship of a Supreme Being. Among the latter may be reckoned the right of suffrage—immunity of office, and other varied participation in the affairs of Government.

This is a construction warranted and affirmed by the practice of the States, and to abandon it would be a prostration and abandonment of State sovereignty.

As already stated, the question now under discussion is embarrassed by the course of legislation of several of the States, as well as by the phraseology of their Constitutions.

In providing for the exercise of political rights, frequent instances occur where it is entrusted or delegated to *free white male citizens*.

It is difficult to account for the use of such phraseology; for if it is designed to invest the male adult, with any privilege or immunity, I apprehend, *white male citizen*, would sufficiently designate the class of persons intended by the law-maker.

One held in servitude cannot under our system, attain to the condition of a citizen. The use of such phraseology, however, does not affect the question, nor afford an argument against the position I have assumed.

In view, then, of the whole subject, from the examination I have made, I am led irresistibly to the conclusion, that the petitioner is not a citizen of the State of Kentucky by reason of his birth in that State, and nothing else has been shown to establish his citizenship.

It is not necessary now to determine what his condition is, nor what his personal or political rights and privileges may be, under the Constitution of the United States. It is sufficient to show that his claim to citizenship is unfounded.

There is another consideration, which appropriately presents itself in this connection.

If the act *concerning free negroes and mulattoes* is not invasive of the Constitution of the United States, not repugnant to the fundamental condition upon which Missouri was admitted into the Union, is it a valid law, as a matter of police regulation?

I maintain that the State of Missouri has jurisdiction and control over all persons and things within its territorial limits in all respects, as a sovereign and indipendent Government. It is restricted in the exercise of this jurisdiction only so far as it has surrendered its original powers, or made concessions to the United States. It is not only the right, but the duty of the State, to advance the happiness, prosperity, and security of its people, and provide for the general welfare, by such laws as shall be deemed most wise and useful to accomplish these ends.

In all matters of internal police the authority of the State is complete and exclusive.

Precautionary measures are often most useful to the body politic. It is the right of the State to guard by anticipation against injuries, offences, or evils, which may be apprehended from any source whatever. The State in respect to all these subjects, is to judge for itself what is necessary to the general good. In this light I am constrained to regard this act of the General Assembly. Having affirmed the power to enact this law, it follows almost as of course, that it is competent for the Legislature to declare the mode of executing it. Living in this State in violation of, or without having conformed, to its provisions, is not a crime. It is no infringement of the general laws providing for the punishment of crimes and offences, consequently the mode of proceeding and form of trial, under those laws, cannot be invoked in a case arising under the act concerning free negroes and mulattoes.

The proceeding under this law is summary, and acts immediately upon the subject. The remedy, in this particular, is supposed to be commensurate to the mischief the law was designed to correct or prevent. Of this, the State has the sole right to judge.

The conclusions of my judgment, therefore, in view of the whole case, are:

1st. That the petitioner is not a citizen of the State of Kentucky, nor of any other State of the United States,

2d. That the act concerning *free negroes and mulattoes*, of the General Assembly of this State, is not inconsistent with the Constitution of the United States, nor repugnant to the fundamental condition upon which Missouri was admitted into the Union.

3d. That the said act is a valid and constitutional law, and that the petitioner and all persons of his class and condition in this State, are subject to its provisions.

4th. That the jurisdiction of the Recorder was lawfully exercised in the proceeding against the petitioner.

5th. That a trial by jury is not given or secured by the Constitution and laws of this State, in cases of infraction of the law in question.

In stating these conclusions, as the deliberate convictions of my judgment, I am not unmindful of their extent and operation, when carried into practice. But whatever consequences may flow therefrom, I am happily relieved from all anxiety, by the reflection, that in the administration of the law, there are no compromises—neither pledges to give nor favours to grant. The path of duty, in this matter, though surrounded and hemmed in with difficulties, has nevertheless been plain and easy in its tread. My first impressions, when I approached this investigation, were strongly inclined to the main positions assumed for the petitioner. But as I proceeded, and gathered light from such sources as were within reach and as the whole were brought to the test of principle and reason, I found no difficulty in arriving at the conclusions already stated.

If the result exhibits the law as loading a weak and unfortunate class of persons with onerous burdens—as visiting upon them banishment and exile—it is not for this Court to soften its rigour, or falter in its administration. They must look for relief to another department of the Government.

Counsel for the Petitioner:—URIEL WRIGHT, Esq.

For the State:—C. C. CARROLL, C. WHITLEY, and H. S. GEYER.

From the Watchman of the Valley.

GENERAL ASSEMBLY, SOUTH.

The Charleston Union Presbytery—formerly a part of the Synod of South Carolina, but having dissented from the excinding acts of the Assembly of 1837, finally renounced the jurisdiction of that Synod, and not choosing to connect itself with the New School Assembly, became an independent body—has recently proposed measures, as will appear by the following resolution, for an organization which may properly be called, the General Assembly, South. This looks like division from a new quarter and for a new object. Much has been said about divisory measures for the purification of the Church from Slavery. But here is division for the protection of Slavery. We doubt the success of such a measure.

Resolved, That in order to insure peace in the Church, by effectually excluding all disturbing and aggressive movements of (so called) Reformers, Abolitionists, and other disorganizers and radicals, it is expedient to form a Southern Organization; and we hereby invite all Presbyteries, and parts of Presbyteries, and individual ministers and churches, in the South and Southwest, concurring in those views, to unite with us in such an organization as will secure an Advisory Council and bond of union to the Southern Presbyterian Church.

Communications.

West Winfield Fair.

WEST WINFIELD, 2d mo. 10, 1847.

Since the annual meeting, at Rochester, Charles L. Remond and myself have spent most of our time in Wayne and Seneca counties, making some appointments for the last week in Onondaga and Madison counties, on our way hither. We reached here on the 5th instant, in company with William W. Brown, and joined Dr. Hudson,—thinking it would be advisable to concentrate our forces in this region for a short time for the purpose of staying up the hands of our true-hearted friends, confirming the wavering, establishing the doubtful, and doing what we can to carry confusion into the ranks of the enemy.

Owing to constant exposure and fatigue, and the inclemency of the weather, I have for the last three days been shut up in the house of our good friend Samuel A. Greene—completely "*done over.*" If any one is to be sick away from *home*, I doubt whether they will find a *greener* spot than this. All that kindness can dictate has been done for my comfort. Blessings on this family.—Charles and I held a meeting in the Methodist church, on the evening of the 6th, since which, the doors have been closed against us, not for anything which we said, but for what they *feared we might say*.

"Conscience makes cowards of us all."

On the 7th we talked to a fine audience in the schoolhouse here, in the afternoon and evening: William and the Doctor in the meantime holding meetings in the region round about. The people are beginning to be considerably awakened. We see some of the fruits of Abby K. Foster's labours here some years. Some [illegible] seed which she sowed fell upon "good ground," and has brought forth from "thirty" to an "hundred fold;" and some fell upon "stony ground," "and forthwith sprung up, but for want of root, has withered away." A few choice spirits here have had to bear the heat and burden of the day, amid much opposition and persecution.

There are two MAN-STEALING churches here, and as many ministers, so that *Christianity* fares hard. One of the temples seems to be pretty much under the control of a Liberty party man. The main reason which he urges for refusing to let the people go into it, is, "because we are pulling down what he is trying to build up," *i. e.* Liberty partyism. This is not true of Liberty party men generally in this State, but the reverse;—a majority, however, are, I may safely say, supporting woman-scourging clergymen, and cradle-plundering churches; and while they are endeavouring to tear from Slavery the sanction of *law*, they are carefully wrapping around her the sanctity of *religion*.

The anti-slavery women held a Fair here last year, at which they raised in one evening, by their own unaided efforts, the snug little sum of sixty dollars. This year they somewhat enlarged their operations, but two of their number being confined by severe sickness for many weeks, put them back considerably; they, however, struggled on determined to do their best, and three days ago their hearts were cheered and their hands strengthened by the reception of a box of beautiful things from the pioneer women of Boston. Never was anything more opportune. How much their value was enhanced by coming *just in the right time*. The Fair is in the large upper hall of our friend L. G. Thomas, who is the keeper of a Temperance House in this place, which does honour both to the keeper and the temperance cause. I have not been able to visit the hall, but have been informed by Charles, (who is certainly a good judge,) and several others, that it is trimmed in the most exquisite manner—the tables beautifully arranged, and the variety and beauty of the articles entirely beyond description. Everything was in perfect keeping. The Fair opened at one o'clock, this afternoon, all eyes beaming with delight and all hearts beating with joy. The flag is floating gracefully in the free air, the day as fine as heart could wish, the sleighing superb, and everything promising.

Evening.—They did a fair business in the afternoon, and now the people are pouring in from all quarters, from the surrounding neighbourhoods. At an early hour the hall is filled—all is joy and rejoicing. The blessed hour of fruition is at hand; now the good women, blessings on them, are repaid for all their toil.

7 3-4 o'clock.

TERRIBLE CRASH!! THE HALL HAS GIVEN WAY!!
NO LIVES LOST!

A messenger has this moment arrived, informing me that two-thirds of the floor of the hall has just given way, and that men, women, and children, tables, and all their beautiful contents, all went down together in one confused mass. It was all the work of a moment—the terrible crash of the timbers—the bursting of the camphene lamps—the smoke—and the screams of many voices, all conspired to render the scene fearful and terrific. That part of the floor which gave way was over the shed, which was filled with sleighs and horses, and the side which gave way was toward the street, so that all went down on an inclined plane into the sleighs and snow, all piled up together. The only wonder is that many lives were not lost. *Laura Turner* was the most injured—no bones broken or dislocated, but severely bruised and in a helpless condition. One woman was bereft of her senses by a severe blow upon the head added to her fright. Some had arms—some limbs—some faces—some heads—some other parts of the body more or less bruised, but only three or four seriously.

All the tables containing the dry goods and fancy articles were in that part of the hall which gave way—and delicately wrought card-baskets, and beautiful needlework, and rich embroidery—and the thousand numberless articles of exquisite workmanship were indiscriminately trampled under foot. Those in the hall above found themselves unconsciously clinging to each other without regard to age, condition, sex, or colour, while topmost of those below were relieving, as fast as they could, the prostrate mass of humanity beneath them. One good old man, in his fright and haste, fell backwards head foremost into a large watering tub full of water, but was extricated without any injury save the ducking. The universal question was, "Are you hurt? are you hurt? are you hurt?" To this question one young lady responded, "I have lost my shoe,"—"are you hurt?"—"I can't find my shoe"—"are you hurt?" "Don't talk to me now, for I tell you I have lost my shoe, and can't find it." Thus will the ludicrous and laughable oftimes intrude itself upon the serious and solemn. One little bright-eyed, fair-haired boy, as soon as he was released, jumped up scratching his head, which had received a very severe bump, saying, "I don't care, it did n't hurt me any, but I want my cap." One man caught by the window-sill as the floor receded, and hung there in safety until relieved.

The most melancholy part of the whole affair is the fact, that the *out-door gentry* immediately rushed to the scene of action, and amid the general confusion bore off nearly all the money which had been taken, which lay upon the tables in purses and bags, and came down amid the common wreck—and also carried off more than half the goods. It ought not perhaps to be wondered at, that in a community where the teachers of the people make a merit of robbing those who stand up in behalf of the perishing bondman, of their good name and character, and at the same time fellowship those who enslave our own father's children, that some of the citizens should not scruple to rob, even under the most aggravating circumstances, the slave's friends—circumstances that would have secured the sympathy of the *common* pirate, and the aid of the *common* highwayman.

At a safe calculation, if nothing had occurred to interrupt the progress of the Fair, from $300 to $500 would have been realized.

11th. The wounded are all doing well. It was sub-

lime sight to see how heroically these women stand up under their misfortunes. The fragments of the wreck have been overhauled—some washed—some ironed—some cleaned, and others straightened and "put to rights," and they are going on as bravely as though nothing had happened; and have also expressed their determination to have a Fair next year, even better than this *promised* to be. A subscription was commenced yesterday for a bed-quilt, worth $8 00, to be presented to Abby Kelley Foster—and more than $5 00 subscribed and paid in, but the paper and money fell into the hands of the freebooters, and already a new subscription is opened for the same purpose. The only fear is, that as the news of the disaster has spread far and wide with great rapidity, that the people will not come in to-day, under the impression that the Fair is closed.

Truly, and faithfully,

J. C. HATHAWAY.

The Anti-Slavery Standard:

NEW-YORK, THURSDAY, FEB. 25, 1847.

Evangelical Alliance.

The January number of the "New Englander," a quarterly periodical, and the organ of the Orthodox Congregationalists of New England, has an elaborate and able article on this last specimen of clerical folly. We take a few extracts to show what may be considered the mature judgment of leading ecclesiastical influences here as to the past action and future course of the Alliance. The article is ably and eloquently written, and bears the initials of Rev. HORACE BUSHNELL, of New Haven. It is strictly pro-slavery, and cordially upholds the action of the American Delegates, on that subject. Hence we are glad of its testimony on the whole matter, and its opinion as to the probable course of things in future, as confirming what the keener eyes of Anti-Slavery critics had long since foreseen.

Mr. Bushnell confesses, in so many words, "that the meeting at London (considered as a permanent organization) was a failure;"—he speaks of it as the "inflation of a bubble"; has "no words to express his sorrow and shame at the sad example of fatuity," given by the Alliance in rejecting "that lone soldier of Christ, Czerski;"—laughs at the mere surface union which their elaborate articles have achieved, showing very plainly that it is a union of *words* only, and not of hearts or ideas;—proves very clearly that united *action* in some great cause is the only thing which can produce real union among Christians, and that the settlement of "dogmas," if it ever come, will come as the last step and not as the first;—thinks that bad men would be effectually kept away by the devotion of such a body to a high and good object, but never by creeds or confessions of faith;—is clear that the Slavery question was "unhandsomely forced" on the American delegates, but speaks of their conduct as full of "Christian dignity and manly ability," regretting, however, that they were, by their own folly, placed in a "position which could not be understood by the British people, and must leave an impression on their mind, in spite of all disavowals, that we (the American clergy) have no hearty opposition to Slavery"!!!—and finally quotes, seemingly without meaning to doubt or dispute it, the statement of the London Patriot, that at the great meeting in Exeter Hall, where "Lloyd Garrison and George Thompson," he says, "poured out a deluge of scorn," "*verdict of death* was pronounced against the Evangelical Alliance, by the English people."

Three cheers, then, for this last triumph of the common sense and common humanity of England, over the blind and groping folly of their most distinguished clergymen!

The chief objections urged in this article, to the Alliance are, first, that composed, as it was, of mainly of those portions of the Dissenters which have always succumbed to the influence of the Established Church, or are very ready to be wooed, this attempt at union will only strengthen the establishment, and weaken the sympathy which should exist between the American churches and the foes of the State Church, which foes, he says, this movement has "thrown over into the hands of Garrison and Wright;"—secondly, the writer scouts the idea that "the manifestation of unity" should, any more than that of patience or of humility, be made the primary object of any association of Christians, or in effect that Christianity can recognize a body which professes to *feel* only, and has nothing *to do* &c. &c. On the whole, it is very evident that Messrs. Kirk who, we understand, (is it so?) was never delegated by any body, but went on his own responsibility,—Beecher, Olin, Cox, and Patton, &c. are looked upon,—pardon us the comparison!—as the unfortunate foxes were, who had lost their tails, and the rest of the brethren, like the animals in the fable, are not at all tempted to repeat the experiment.

We must, however, leave all these things to those who feel disposed to refer to the article itself, which is well worth perusal, and make our extracts from those portions which relate to the point most interesting to our readers, and that is, the question whether an American branch of the Alliance is ever to be organized. This question the Reviewer answers thus:

The practical question now arises, having all the objections in view, what course ought the American churches to adopt in regard to the proposed alliance? Shall we endeavour to organize a National Branch, as proposed by the meeting at London? We are very reluctant to answer—no; because the refusal may seem uncourteous, and because we sincerely regret to have so much of expectation disappointed, so much of preparation fall to naught, and so much of really good feeling excited in Christians of so many different and distant nations thrown back into despair of its object. But we cannot, as American Christians, lend ourselves to any movement which, directly or indirectly, fortifies the Church establishment of England. We have stated other objections that are insuperable, except on condition that we renounce our better judgment, and what, in fact, we regard as sacred principles. Besides, it is very clear that we can organize no American branch that will be acknowledged by that of England. There is too much good sense among the Christians of this country, to think of constituting an Alliance on a basis which denies Christian character to all slaveholders. At a future time, when Slavery has been discussed long enough to have laid open its merits, and the principles against it have been fully carried, on the ground of Slavery, so that whosoever continues to hold slaves may be fairly presumed to violate, and to violate knowingly, the first principles of humanity, then we shall be ready to deny them the Christian name, and withhold our communion. We cannot do it now—least of all can we do it at the dictation of brethren beyond the sea, who do not understand the question, and are themselves goverued by the dictation of a blind and fanatical spirit in their countrymen about them, and not, as they suppose, by Christian humanity,—that which is willing to judge harshly only when it is sure of judging justly. But if we organize a branch so as not to exclude slaveholders, it is very plain that they will reject all connection with us. They are, in a manner, compelled to it. They cannot face the odium of the English nation, so as to hold an organization among themselves, without taking this ground. The sentiments lately declared by Dr. Wardlaw, and what is more, the manners exhibited in his language are, beyond all doubt, a just representation of the attitude that will be assumed by the English branch of the Alliance on this subject.

"The American brethren," he says, "are on trial." If they introduce slaveholders, the repudiation of their deed will then become our duty, and separation from those by whom the pollution has been wilfully contracted. It will be ours to say, with sorrow, but with firmness,—"You have done what we cannot recognize or tolerate—we part." If, then, we wish to throw ridicule upon ourselves, and bring the very name of *Alliance* into contempt, let us organize an American branch, and then let this grand effort for unity result in the spectacle of two distinct Alliances, one of which refuses to acknowledge the other!

Before passing on, we beg the reader to observe the opinion, that Slavery has not been long enough discussed to allow of our holding men responsible for supporting it; and also the indignant protest against all "dictation of brethren beyond the sea." Our next extracts will bring these points again to his notice.

The Reviewer goes on:

What, then, shall we do? Our proposition is that we begin at the beginning, and do what ought to have been done at the first, proving the sincerity of our wish to engage with our English brethren, by setting ourselves in such an attitude, that seeing the superiority of our plan, it may be hoped that they will finally modify their scheme to accord with it.

We have a society called the Christian Alliance, which has been modestly held back until this time, with a view to give the English brethren that prominence to which their central position might be supposed to entitle them.

* * * * * * *

They took enough of the name to spoil it, and rejected everything else, to go after the bubble of union, with nothing on hand to sustain the life and dignity of the undertaking, but to unite the breath of the Christian world in the inflation of the bubble. Our American plan, with some what of American good sense for its characteristic, proposed to rally the united action of the Christian world, in a demand for religious liberty in Italy and other papal countries, and by this conjoint action, it was hoped that Christians might be drawn more closely towards each other, and united in the bonds of a more conscious fellowship—possibly that all the disagreements that now exist, might be finally removed.

* * * * * * *

We propose then to organize not a Protestant Alliance, but a Christian Alliance; for although our scheme will look towards Rome in its aim, we prefer to array no conflict between names.

* * * It will have three objects:

1. To promote by every means consistent with a due respect to the civil order of States and nations, religious liberty; or the right of every man to have the word of God, and to govern his faith and practice by it, clear of penalties and constraints.

2. To assert the supreme authority of the Scriptures as the law of all duty and the final arbiter of religious opinions. * * *

3. To accompany our efforts for these objects by acts of fellowship and prayer. * * * * *

Then as to Slavery, that is put in its right place, and where it can make us no difficulty; for the proposed society, though not in form or name an anti-slavery society, must necessarily throw all its influence against Slavery, as truly as against ecclesiastical oppression. And it has this advantage, that it stands against just those aspects of Slavery, which are most plainly hostile to the Gospel—its locking up the Bible from the poor, the obstacle it opposes to the free and faithful preaching of Christ, its destruction of Sabbaths and of marriage, and the right of chastity, its abolishment, in fact, of all the rights of God in man, as a responsible creature, and a redeemed sinner. The whole weight of the society here and throughout the world will fall upon Slavery not less than upon the papacy; inasmuch as they agree in the destruction of Christian liberty. And it may be well both for the Pope of Rome and the upholders of negro slavery, to find themselves standing out before the world together, as partakers in a common outrage on the rights of God.

This excellence of our plan as an expedient to relieve the Slavery question, was suggested to many of the movers of the Alliance in England, but they could not hear it, perhaps they will now see its import and value. Had we been in the Alliance with our American brethren, when the question of Slavery was brought into that body, we should have felt as they did, in regard to the manner in which it appeared, and the sentiments advanced.

We should most of all have regretted, as we are sure they did, the necessity of maintaining a position, which could not be understood by the British people, and must leave an impression, in spite of all disavowals, that we have no hearty opposition to Slavery. Instead, however, of [illegible] question as they did, we should have [illegible] a revision and reconstruction of the [illegible] Alliance. Failing in that, we should at least have shown the English public what we are willing to do in reference to Slavery; and then we might take the ground they held, with impunity, though not with more of Christian dignity and manly ability than they displayed in the trying circumstances of the case.

Observe that a man who describes Slavery as "plainly hostile to the Gospel," "locking up the Bible from the poor," "opposing the faithful preaching of Christ," "destroying Sabbaths, and marriage, and the rights of chastity," "abolishing the right of God in man as a responsible creature," and who afterwards, as we shall see, speaks of the slaves as men "*who, by means of the wrongs they suffer*, cannot receive into *their minds the illumination of the word of God*, NOR RENDER OBEDIENCE TO THE WILL OF GOD, AS REVEALED IN THE SCRIPTURES, *or even in the simplest dictates of the spontaneous moral sense*."

This man, after such a description of vice and woe, yet doubts, as before quoted, whether in Christian, enlightened, republican America, the land of fifty thousand pulpits, and millions of newspapers, an intelligent, Christian man perpetrating this sum of all villainies can be "presumed knowingly to violate the first principles of humanity"!!! Truly this is liberality! this is charity! Observe also that this indignant rebuker of "the dictation of brethren from beyond the sea," anxious to find something for his great society *to do*, proposes that *it shall dictate to Italy!* We had imagined that Italy lay beyond the sea! Are we mistaken? or has Mr. Bushnell grown ashamed, at the close of his article, of the *geographical* morality he had before defended, and become as ready to welcome truth from any quarter, as to offer it himself to others? This doubt is relieved by his next paragraph, which shows that however eager to dictate to others, he has no idea of being dictated to himself:

We do not propose, however, in this movement for religious liberty, to invite the efforts of our English brethren here against Slavery. We have too little confidence in their knowledge of our condition and the correctness of their opinions generally on the subject of American Slavery. They must consent to let us manage the question in our own way, and support us from behind with the moral weight of their confidence and sympathy. At the same time, if any of our fellow Christians from the South will join us, (as they certainly will in due time,) our arms are open to receive them. We want their counsel, we invite their support and their prayers.

After this, only think of the cool effrontery,—can we call it anything else?—of the following.—

Looking then for such co-operation as we can obtain, how shall we begin, what shall we do? Under the first article, call out an expression of all the churches of our land, and solicit the same from churches in other lands on the subject of religious liberty; not separating the religious liberty of Italians from that of Irishmen or Polanders, nor the religious liberty of white men from that of negroes. Act in behalf of man as man; and demand for him everywhere full religious freedom. If there are millions of human beings in our own country, whom despotism hinders, by atrocious enactments or by arbitrary oppression, from reading the Scriptures for themselves; and who, by reason of the wrongs they suffer, cannot receive into their minds the illumination of the word of God, nor render obedience to the will of God as revealed in the Scriptures, or even in the simplest dictates of the spontaneous moral sense;—let the attention of the churches, of the country and of the world, be fixed upon the monstrous outrage on the rights of God and of conscience—the more monstrous for its being done in the name of freedom.

So if in Russia—if in Austria—if in Turkey—if in the states of the Church—the rights of conscience and the soul are invaded by power—if men are brought under pains and penalties for reading the Scriptures and attempting to obey the word of God as they find it there, let the facts be gathered up, and let the universal, moral sense of mankind be appealed to, that it may pronounce its solemn verdict against the wrong. Let governments and potentates, let patriarchs and the Pope himself be calmly summoned to acknowledge the rights of God, and to co-operate in their places for the removal of all obstacles, so that the word of God may be given to the world, and all men may render it a free and true obedience. Urge it upon France that she has no true freedom till the religious freedom which her charter proclaims shall be not a promise but an accomplished fact. Urge it upon the Swiss, that, till in all their cantons, the worship of God and the preaching of the Gospel are free and are protected in that freedom, they can have neither union nor peace. Urge it upon the English people to look to their diplomacy, that the same influence which replaced the Pope, after the fall of Napoleon, may be exerted for Christian liberty in his dominions. Grapple calmly with the great question of religious freedom in all its applications; and hold it up before mankind as the great question of the age and of the world.

Yes, "urge" all their sins on everybody, but let every body beware of pointing out our sins to us!

Mr. Bushnell is addressing a Church which has at its midst 3,000,000 of human beings, groaning under a system of horrible oppression, *such as he has above described*; this Church, he thinks, has not yet sufficiently enlightened her own members on such self-evident points, to authorize her to consider them responsible for upholding this system of horrors. Still he can find no nearer duty for that Church to undertake than to send missionaries to enlighten the benighted papists of Italy! writing, we suppose, on the forehead of each missionary the warning motto, "*America suffers no dictation, as to her domestic institutions, from brethren beyond the sea.*" If this is not "compassing heaven and earth to make one proselyte," and "tithing mint anise and cummin," it surely comes very near it. If it be not Satan rebuking sin, it certainly bears a striking resemblance to such a scene. One not acquainted with the habit of the American Church might have expected that after the very urgent exposition of the necessity of every alliance of Christians having something practical *to do*, the enlightened writer would rise to the climax of his subject by pointing his readers to the foul mass of corruption which deforms [illegible] here—every sixth man a slave—every sixth woman denied by law the sanctity of the marriage tie—the national banner clinging to the flag-staff, heavy with blood—Christian men, so called, framing laws to deny the Bible to those who sit next them at the communion-table, &c. And then that he would bid Christian zeal and virtue gird themselves to grapple and remove the curse. "Thou hypocrite, first cast out the *beam* out of thine own eye; and then shalt thou see clearly to cast out the *mote* out of thy brother's eye." We, however, did not anticipate anything of the kind. We have read too much of the self-congratulating, view-forgetting essays of our clergymen, to expect such a miracle. We remember one which graced the pages of a religious annual some years ago, written by Rev. Dr. Wm. S. Plumer, of Richmond, Va., (the same who said in a public letter, "if Abolitionists will set the country in a blaze, it is but fair that they should receive the first warming at the fire,") and warned them that if they came his way they would be lynched. His piece is an attempt to rouse Americans to their duty of filling "a prominent place," of *leading* the sacramental host of the Lord in evangelizing the world. He thinks us the only people fitted for this—and that we are specially destined by God to the work. Others are loaded down with national evils and sins! England, with her nobility and her great debt,—Russia, behind the age,—Greece, in infancy,—Prussia, *without commerce*,—France, tainted with infidelity,—Catholic states breaking the spirit of their people with *holydays*, and excessive taxation;—all these, he thinks, are thus unfitted to lead in such a work: but sinless, impeccable, irreproachable America is God anointed to lead the world in this great crusade!

We were not surprised, therefore, when Mr. Bushnell, after enjoining on American Christians the absolute necessity of expending their *superfluous* strength, their *excessive* vitality somewhere, proceeds to conveniently forget Carolina and leap away "beyond the sea" to Italy and the Pope. To be sure it might remind one of the attentive church-goer, who having heard his minister say that if everybody would reform one person, the world would be safe, went home and determined immediately to reform his aunt.

Daniel Webster indeed set the example of this convenient memory, or want of it. In one of his Western New-York addresses, wishing to compliment the farmers, he drew a parallel between free and slave labour. In illustrating his argument one would have thought he might have compared New-York with Virginia—alike in language, race, government, and everything, but the point at issue. Oh, no! there are some things too apropos. So he draws his illustration from——Cuba! and compares her with Western New-York!

Let no one excuse Mr. Bushnell by suggesting that in "dictating" to Italy—Italy the mother and home of the arts—her soil still bearing the foot-prints of genius, her very air eloquent with the noblest breathings of the human intellect, whose ecclesiastical prince is even now startling despotism by the giant strides of his reforms, and who has in one short year, cured more abuses, than our Church in half a century, that in dictating to such a people he only proposes to reform them in a single point, where they are in error. What else does England propose towards us, in that *dictation* he so much deprecates? Besides, might not Italy well retort by saying—"True, I cannot build railroads equal to yours—I invent no telegraph—I can conquer no wilderness with the magic swiftness that you make it blossom and crowd it with cities.—but my old soil is untrodden by a slave. Spare a Bible for your negro, before you offer one to me." And what makes this offer of the Bible by the American Church to Italy, the very heighth of impudence, (we mean what we say,) is the fact that the National Bible Society has expressly declared, by its representatives, in the Courts of New Orleans, that it does not *intend* to offer the Bible to slaves, to free coloured men, or to any whom *the laws* forbid to have it. Italy has only to disgrace herself by asking to be admitted to the Union, as a slave State, and immediately all this zeal for scattering Bibles

New Hampshire, who, for the sake of victory, were—as it turns out—fools enough to lend themselves to the support of a Liberty party man, hoping to find him at least opposed to Slavery, end in this remarkable speech of the Hon. Mr. Cilley. At this national Era, when the Liberty cause moves forward with its high behests and proud triumphs, can this redoubtable Cilley was to put to flight, and send hurling into utter and eternal darkness all the enemies of freedom, this same man has no better proposition than to make preparations to give the Mexicans a "[illegible] licking!" To-be-sure, we should consider the palliation made by J. G. W. in the Era, that something is to be pardoned to the military spirit of Col. Cilley! That the honourable Senator was a militia Colonel before he was a third party man, we are willing to remember. That his long service in that capacity, the familiarity which it must have brought with bloody death, the thirst for military fame which it must have excited, and only partially assuaged, and more especially that the Spring and Fall trainings must have stifled in the breast of the New Hampshire hero something of the still voice of conscience, the sense of right and wrong, the conviction of the iniquity of the Mexican war, we can readily believe. But all this his party should have understood before they gave him their confidence. They should have remembered the weakness of human nature, in general, and the weakness in particular, of a New Hampshire militia Colonel. The party should profit by this hint of the mischief done by the military spirit, and for the future, put nobody into office but the few Quakers that have strayed into their fold. If we may be pardoned another hint, they should be careful also to send a man who, in giving utterance to such sapient remarks as the following, renders himself liable to the charge of the want of something else beside the peace spirit:

What object is intended to be effected by this war, *I have yet to learn*; but if it is only *to obtain a peace* honourable to both countries, I think that can be obtained, &c.

When the valiant Colonel shall learn positively, that the war was declared for the purpose of having one to put an end to, we hope he will inform the Senate, in another speech, as honourable and satisfactory to the party he represents, as the Emancipator declares this to be.

The Search.

I went to seek for Christ,
And Nature seemed so fair
That first the woods and fields my youth enticed,
And I was sure to find him there:
The temple I forsook,
And to the solitude
Allegiance paid; but Winter came and shook
The crown and purple from my wood;
His snows, like desert sands, with scornful drift,
Besieged the columned aisle and palace-gate,
My Thebes, cut deep with many a solemn rift,
But epitaphed her own sepulchred state:
Then I remembered whom I went to seek,
And blessed blunt Winter for his counsel bleak.

Back to the world I turned,
For Christ, I said, is King,
So the cramped alley and the hut I spurned
As far beneath his sojourning:
'Mid power and wealth I sought,
But found no trace of him,
And all the costly offerings I had brought
With sudden dust and mould grew dim;
I found his tomb, indeed, where, by their laws,
All must on stated days themselves imprison,
Mocking with bread a dead creed's grinning jaws,
Witless how long the life had thence arisen;
Due sacrifice to this they set apart,
Prizing it more than Christ's own living heart.

So from my feet the dust
Of the proud World I shook;
Then came dear Love and shared with me his crust,
And half my sorrow's burden took.
After the World's soft bed,
Its rich and dainty fare,
Like down seemed Love's coarse pillow to my head,
His cheap food seemed as manna rare;
Fresh-trodden prints of bare and bleeding feet,
Turned to the heedless city whence I came,
Hardly I saw, and springs of worship sweet
Gushed from my cleft heart smitten by the same;
Love looked me in the face and spake no words,
But straight I knew those foot-prints were the Lord's.

I followed where they led,
And, in a hovel rude,
With naught to fence the weather from his head,
The King I sought for meekly stood;
A naked, hungry child
Clung round his gracious knee,
And a poor hunted slave looked up and smiled
To bless the smile that set him free;
New miracles I saw his presence do,
No more I knew the hovel bare and poor,
The gathered chips into a woodpile grew,
The broken morsel swelled to goodly store;
I knelt and wept: my Christ no more I seek,
His throne is with the outcast and the weak.—J. R. L.

The "Streak Letter."

We have hoped that the irrefragable evidence we published last week in relation to the manner in which the "Streak Letter" became public, would have brought from the editors of the Chronotype, the Emancipator, and the Charter Oak a manly acknowledgment at least that they had been taken. Honourable men, men possessed of proper self-respect, and who hope to deserve the respect of others, could do no less than this. Neither of these persons, however, have done so. They have heretofore asserted that this letter was *stolen* from the hat or the bed-chamber of Mr. Stanton. The positive testimony of men whose veracity cannot be impeached is produced, proving this assertion to be *absolutely false*. It is certain that Mr. Stanton has never contradicted it, though he must have known that it was a downright lie. It is possible, but very improbable, that Messrs. Leavitt and Wright may not have known from Mr. Stanton the exact truth in the premises. If, however, it be the fact that they did not know it, then the guilt and shame of hitherto permitting so infamous a falsehood to be told rests with Mr. Stanton alone. But now that it is proven one beyond contradiction, the guilt and shame belong equally to Messrs. Leavitt and Wright, since they take no measures to contradict a falsehood which they have been the chief instruments in propagating.

So stands the case at present. These men have been guilty, as editors, of an act which, if committed in the private relations of life between man and man, would mark them as only deserving of contempt, and unworthy of the slightest confidence. We make no distinction, however, between the man as an editor and as a private individual. What one does as an editor he is responsible for as a man.

If we were ever disposed to use "hard language," we are not in this case. It is one which needs only a clear and plain statement. The severest epithets and the acutest arguments cannot make so contemptible and base an act appear worse than it must seem to be at first sight in the eyes of all right-minded people. On the other hand, no sophistry can palliate it.

The Charter Oak has condescended to notice the letters which have been recently published. Its flippant bravado is even more disgusting than the silence of the Emancipator and Chronotype. The editors of those papers, we may hope, at least understand their position. Mr. Barleigh, it seems, is absolutely incapable of understanding that even a detected lie is anything to be ashamed of. We copy his paragraph:

THE "STREAK LETTER" FOREVER!—The Liberator a fortnight since contained two tolerable long communications concerning this famous letter, aiming to prove that the man who stole it was not "Old Organization," at a time when there was no other, and did not steal it from Mr. Stanton's hat,—but copied it from a letter left by accident among business papers in a committee room. A. S. Standard asks very civilly, "Will the Charter Oak find place for them in its weekly hodge podge of cant and billingsgate." We certainly would, Brother Gay, if we had such an assortment, and think better of your sagacity for assigning them so proper a department.

War Meeting.

The War party held a pow-wow in this city, one evening last week, at which Chancellor Mc Coun, who is the President of the State Anti-Capital Punishment Society, presided. The meeting was called by that section of the Tammany Hall party, of which Capt. Isaiah Rynders is one of the chief Sachems. It was a decided failure, so far as this city was concerned, but its influence will unquestionably be felt in other places where the attending circumstances will not be known. It was the purpose, doubtless, of the more respectable portion of the party, that the meeting should be without effect. If such be the fact, they failed of much more than half their object, as men are apt to do, who resort, with no matter how good motives, to trickery and cunning to bring about a good end. If the men of the Bryant and Sedgwick stamp, who are, in their hearts, opposed to this war, were boldly to do what they know to be right, and let the world know that the Democracy of New-York—or so much as they make of it—are opposed to the war, whatever Capt. Rynders and his b'hoys may say to the contrary, they would command the respect of all parties, and really accomplish what they now so feebly attempt to do. As it is, the whole affair excites the contempt of everybody who understands it, and those who do not, and who have heretofore held in esteem such men as the President of this meeting, and his friends who made him so, are grieved and astonished that they should lend themselves to anything so disgraceful and mean, as a Mexican war meeting. If they gain the respect of anybody, it is only of those whose respect should make an honest man blush. How the venerable Chancellor can reconcile it to his conscience, to play such a game, or to be so played with, to stand before the world as an advocate of such a war, or any war, while professing to be opposed to the shedding of any blood, even of that of the poor criminals who are condemned to death, would be utterly inexplicable, did we not know how strong are the ties of political partisanship. We confess, however, that in this case we are surprised to see that those of conscience and manly self-respect are not stronger.

It is just, however, to the Chancellor, to say that he protested against the meeting in any way censuring those members of Congress who had voted for the Wilmot Proviso.

Young America attended the meeting and offered some resolutions, full of good, common sense, in which they pledged themselves to raise eight hundred men, provided those who signed the call for the meeting would enlist to the number of five hundred.

Speech of Mr. Calhoun on the Wilmot Proviso.

The present juncture of the affairs of the nation has brought out the great arch-priest of the Peculiar Institution, Mr. Calhoun, in a speech in the United States Senate. The present moment is evidently a crisis in the eyes of the slaveholders, and their sagacity is not often at fault. Mr. Calhoun is the defender of Slavery, and is far more deserving of the title than Mr. Webster is of defender of the Constitution. Negro slavery is his *summum bonum*. His mission in this world is its defence. For this he husbands his great strength, and never puts it forth except on great occasions. Slavery is in danger now, and he is needed. It must be a momentous time when he comes forward. We will take Mr. Calhoun's word for that. He speaks, and the Union sends out his words of wisdom in an extra.

And truly he speaks wisely. The North as well as the South will do well to heed him. When he says, "Wo! wo! to this Union!" if the present balance of the slave-power be destroyed, he speaks not without meaning. The Union MUST be broken or Slavery abolished. The South will not submit to the Union unless the North will consent to the existence of Slavery. The North will not much longer support the Union unless the South shall be converted to Anti-Slavery. There is no other alternative than SLAVERY AND DISUNION, or FREEDOM AND UNION. No man knows this better than the great Southern leader.

We regret that we cannot give his speech entire this week. We have only room for the Resolutions he offered:

Resolved, That the territories of the United States belong to the several States composing this Union, and are held by them as their joint and common property.

Resolved, That Congress, as the joint agent and representative of the States of this Union, has no right to make any law, or do any act whatever, that shall directly, or by its effects, make any discrimination between the States of this Union, by which any one of them shall be deprived of its full and equal right in any territory of the United States, acquired, or to be acquired.

Resolved, That the enactment of any law which should directly, or by its effects, deprive the citizens of any of the States of the Union from emigrating with their property into any of the territories of the United States will make such discrimination, and would, therefore, be a violation of the Constitution and the rights of the States from which such citizens emigrated, and in derogation of that perfect equality which belongs to them as members of this Union, and would tend directly to subvert the Union itself.

Resolved, That, as a fundamental principle in our political creed, that a people in forming a constitution have the unconditional right to form and adopt the government which they may think best calculated to secure their liberty, prosperity, and happiness; and that in conformity thereto, no other condition is imposed by the Federal Constitution on a State in order to be admitted into this Union, except that its Constitution shall be republican; and that the imposition of any other by Congress would not only be a violation of the Constitution, but in direct conflict with the principle on which our political system rests.

Opinion of Judge Krum.

We give our readers a specimen of pro-slavery justice in this week's paper. Perhaps we owe them an apology for occupying so much space with matter so uninteresting to the general reader, and with a document, the main argument of which is an absurdity; but as we received it in pamphlet form, we presume from Judge Krum himself, with the bravado on the margin,—"Dare you publish this at length?" we do not mean to render ourselves liable to the imputation of admitting only one side of the question. We have no fear that the doctrine of this decision will do any harm at the North. But few men will be found here who will believe that a coloured man is not, and cannot be, a citizen of the United States. Bad as we think of the Constitution of the United States, we do not believe it as bad as this. His honour, Judge Krum, calls us ignorant, bigoted, and foolish for the few remarks we made in the paper of December 31st. We trust we may remain so in the spirit of freedom, rather than ever display the ignorance of the first principles of Liberty, the bigotry of a slaveholder, and that worst of all foolishness, the foolishness of inhumanity, with which this decision is replete.

His Honour may be assured that the columns of the Standard are open to any communications he may wish to make to Northern Abolitionists.

We are indebted to a gentleman of this city, for the following extract of a letter from one who is on his first visit to the South. The incident of the chosen amusement of the boy, will remind the reader of the words of Jefferson, of the effect of Slavery upon the young:

Extract from a letter of a gentleman on his first visit to the land of chivalry.

To-day, for the first time in my life, I saw a sale of slaves by auction. I was affected more than I anticipated. Brutalized as the poor creatures are, it was obvious to me, that they felt their miserable situation. To be ranged along against a wall, and gazed upon by unfeeling purchasers, examined like so many cattle—to be led out, placed on a stand, exposed to the view of a crowd, and set up for sale like an ox or a barrel of pork. Oh, it is horrible, and requires an apprenticeship to reconcile one's feelings to the exhibition. Be thankful every day of your life, that you were born in a free State. Walking from the sale, I met, in a neighbouring street, two little boys, one about ten, the other about twelve years of age. They were discussing where to go to play; the eldest one said, I mean to go round to the Court-house, and see them sell. He went to *amuse* himself by seeing slaves sold! Nothing would induce me to have my children grow up under the influence of Slavery.

THE INTELLIGENCE FROM EUROPE.—We regret exceedingly that in consequence of the storm of Sunday and Monday, which delayed the mails of the Cambria, that we are unable to lay before our readers, this week, any of the interesting Anti-Slavery intelligence we have received from England. We are indebted to friends for papers, from which we shall copy next week, and to our Dublin correspondent, R. D. Webb, for another of his racy letters, which will also appear in the next paper. Rare good reading as Mr. Webb's letters always are; that now before us possesses even more than usual interest, for its reflections upon the distress of the people of Ireland. We regret exceedingly that the delay in the mails should oblige us to deny it to our readers this week.

The Cambria brings the welcome intelligence of a decline in the prices of provisions, and the entire repeal of the duties on corn.

LAW AGAINST KIDNAPPING IN PENNSYLVANIA.—An act has been passed in the lower House of the Pennsylvania Legislature similar to that in Massachusetts, for the protection of coloured people, whether bond or free. It goes as far as State legislation can go under the present Constitution of the United States. Should it pass the Senate and become a law, we shall lay it before our readers; it is thought doubtful, however, whether it will do so.

MR. KING, OF MASSACHUSETTS.—We are indebted to Hon. Daniel P. King, of Massachusetts, for a copy of his speech on the Mexican war. Mr. King, it will be remembered, is one of the noble band of fourteen who had the courage and manliness to vote against the Mexican war bill. His constituents have shown their appreciation of his course by since re-electing him. In the capital speech before us he speaks with becoming pride of his votes at various times against the war. Mr. King belongs to that class of men in Massachusetts, whom the Massachusetts correspondent of the National Era, ("J. G. W.") with the most ludicrous condescension and self-satisfaction, praises, as possessed of some merit, but as yet, very far behind the Liberty party; while, in the same letter, he feels called upon to express dissatisfaction at the course on this very war, of the only representative that his party has ever had, or is likely to have, at Washington.

CONGRESS.—A bill is before the House for an increase of the revenue. It lays a duty of twenty per cent. on tea and coffee; ten per cent. on loaf and other refined sugars, on iron and various manufactured articles of iron, and white and red lead; five per cent on manufactured cotton goods, if dyed, &c. exceeding in value thirty cents per square yard, and on those exceeding twenty cents per yard if not dyed, &c. The bill also graduates the price of public lands.

Good News from Delaware!

The great and good work of Emancipation is begun in Delaware. A bill has passed the House of Representatives, by a large majority, for the gradual abolition of Slavery in that State. It is hoped that it will also pass the Senate. At any rate, the work is commenced in earnest, and must in a year or two be accomplished. We wish that *immediate* were substituted for *gradual*, but we must be thankful for anything. Let the abolition of Slavery be but fairly commenced in Delaware, and the example will rapidly spread to the other border slave States. Of course the opponents of the Abolitionists will say, that had it not been for them, this would have been done years ago; but they have reason for self-gratulation and gratitude that they are so soon permitted to see their labours crowned with the first fruits of the success of their glorious enterprise.

J. C. HATHAWAY'S LETTER.—Our friends in West Winfield will not, we trust, think us wanting in sympathy for their misfortune, because we omitted to mention it in last week's paper. The truth is, Mr. Hathaway's letter was received but just before the final making up of the paper for the press, and at a moment when we were too busy even to glance at its contents.

☞ We call the attention of parents to the advertisement of Mr. Hinckley, in another column. Mr. Hinckley is the successor of the Rev. Samuel May, at Leicester.

☞ A. H. BIGELOW, of Concord, (Mass.) is appointed a local agent for the Standard.

May the first blow at the monstrous iniquity of human bondage be struck in our own country. (!!)

So says the New Bedford Mercury, in some remarks upon the Wilmot proviso. The profound knowledge of history which the editor here displays is worthy of a paper which has not its equal in Massachusetts—excepting perhaps one or two of the religious prints—for its bitter hostility to every form of Anti-Slavery.

A NEW TEST.—A correspondent of the Chronotype says of somebody:

His boots were of that degree of polish that indicated self-respect rather than extreme anxiety for the world's opinion.

We presume the "Streak Letter" clique have about an equally high standard of morality.

MR. HUDSON, of Massachusetts, will accept our thanks for the speech of MR. DELANO, of Ohio.

From our Boston Correspondent.

NO XIV.

The Correspondent confesseth that he, is for once, a false prophet.—The Volunteers in transports.—Mutiny of Col. Wright's company.—Power of Eloquence.—Richard Turpin and Caleb Cushing.—Ruin of the character of Massachusetts.—The voluntary system of indirect taxation.—The Bible Society and the Volunteers.—Hint to the friends of Missions.—Prospect of a Revival.—The Volunteers at the Peace Meeting.—Meeting for the Relief of Ireland.—Sword presented to Col. Cushing.—Christian spirit of David Henshaw.—Mr. Rantoul, President of Anti-Hanging Society.—Delicate distinctions.—The atricals on a large scale.—Admirably chosen motto for sword.—Governor Briggs and Laura Bridgman.—Strange notions.—Shocking State of moral Philosophy at South Boston.—Friendly suggestions to the Legislature on the subject—&c. &c. &c.

BOSTON, Feb. 20, 1847.

For once in my life I have been a false prophet. All my Cassandra-like vaticinations have been disappointed. The Massachusetts Regiment of volunteers is embarked. Their transports are riding in the stream, and sentinels, with loaded muskets keep guard over our voluntary patriotism. In a few days, they will be on their way towards the scene of glory. One company, (Lieut. Col. Wright's) had the assurance to refuse to budge from their barracks, until they had been paid up, and were provided with raiment to cover their nakedness. But their insolence met with the success it deserved. The eloquence of Colonel Cushing, enforced by the sight of a detachment from each of the other companies with loaded muskets, and three rounds of ball cartridge each, was too persuasive for them, and so they submitted to their fate, without farther resistance. This rhetoric was of the same description with that of the celebrated Richard Turpin, though not so fully carried out, when the Bishop's coachman drove on, disregarding his commands to halt.

"But Dick put a couple of balls in his nob,
And *pursuaded* on him to stop!"

Only, in this case, the company was "*pursuaded*" upon to go (they were willing enough *to stop*) upon the simple promise of the safe advantage.

Since the shameful conduct of the Legislature, in refusing to grant twenty-thousand dollars for the relief of those shameless champions of the patriotism of Massachusetts, (which, credible letter-writers from Washington assure us, has disgraced her character forever,) various other means have been resorted to, to extract the needful by indirect taxation. A grand ball was given at Faneuil Hall *for* their benefit, which, judging from the very cautious terms the Democratic papers use in speaking of its success (I was not present, myself, my invitation having probably miscarried,) I am much afraid was a failure. Indeed, it has been said, that it did not pay its expenses. A benefit, too, has been extended to them at two of the theatres, but with what returns, I am not informed. A private subscription has also been carried on, for the same object, in which Whigs as well as Democrats *bled* for their country's good. You will be proud to hear that the Massachusetts Bible Society presented each of the volunteers with a copy of the Scriptures. If the Missionary Society would only send a chaplain with them, who knows but there means of grace might be blessed with a revival of religion, which would enable them to cut the Mexicans' throats in the true spirit of Christian love?

This subscription would probably have been larger, had it not been for the demonstration of the gallant objects of it, at a meeting called at Faneuil Hall, to protest against the War. Very good speeches were made at this meeting, which was very full, by Messrs. Sumner, Theodore Parker, C. F. Adams, and others. At any rate, the goodness of the pudding stood the proverbial test of the eating, for our military friends could not swallow it at all. They made a pretty *row*, but not enough to prevent the regular speakers from being heard, though the meeting was shortened by it. This meeting was got up by gentlemen not identified with the Abolitionists, and they, not being used to this sort of thing, were in great indignation, and a good deal of surprise at their treatment. But we old salts, who had weathered out so much worse weather so many times, thought it but a "cap-full of wind," and in no wise surprising. But it gave gentlemen an excuse for not unbuttoning their breeches-pockets, when the subscription paper was brought to them.

Last evening there was a great meeting in the same place on the subject of the Relief of Ireland. It was an immense meeting, and was addressed by the Mayor, who presided, Dr. Howe, and President Everett. The speeches were all exceedingly good. Mr. Everett's was thought to be equal to his happiest efforts in former times. Resolutions were passed, an Executive Committee appointed, and the city districted, so that there can be but little doubt that a large sum will be raised, which, I am informed, will probably be remitted in money, as the distress is not so much in want of food, as in the want of money to buy it with. A singular proposition was made after the regular business was over, to authorize the committee to send a committee to Scotland and Ireland, to superintend the distribution of the funds raised here, and to make a report! No opposition was made to its passage, as it was not obligatory on the Executive Committee, but it can hardly be supposed that that body will think it necessary to issue a commission to superintend the distribution of four or five thousand pounds, should so much be raised, even if gentlemen could be found willing to undertake it at their own charges. It would be a very gratuitous reflection on the honesty or the capacity of the gentlemen who have undertaken that duty, in the suffering countries. Of course, they would not think of making *a job* out of the contributions for the benefit of any gentleman desirous of foreign travel, at the expense of starving a few hundreds of people, by the withdrawal of the amount necessary for the expedition from the fund for food.

At the very same time that this meeting was in session, another was held in the Melodeon for the purpose of presenting a sword to Colonel Cushing. David Henshaw, sometime Secretary of John Tyler's Navy, presided, and heaped whole *scuttles-full* of coals on the heads of the slaveholders for having kicked him out of office, by the devotion he displayed to their interests and to their war. The sword was presented with an eloquent speech (if newspapers, which never lie, may be believed) by Robert Rantoul, Esq. the United States District Attorney, and the President of the Massachusetts Society for the Abolition of Capital Punishment. Like Yorick, "I love a good distinction in my heart," and it rejoiceth the cockles thereof to see this nice line drawn by President Rantoul, and by Lieutenant Colonel Wright, (of whom I spoke in my last letter, and who, I am very sure, is a Vice President of the same society,) between shooting men in the gross and hanging them in detail.

Thus it seems that on one and the same evening the lieges of Boston were assembled in one place to promote the salvation of Irishmen, and in another to encourage the destruction of Mexicans! And, unquestionably, the very same men who have contributed to the one object, will give also to the other. We certainly have still the same reason for gratitude that a shrewd old gentleman I have read of used to express, when he heard of any especial piece of folly. "Thank Heaven, the fools are not all dead yet." If it be true that this earth is, as Cicero, I believe, says it is, a theatre where men are the actors, and the disembodied Intelligences the audience, what fun the Boxes and Galleries, and especially the *Pit*, must have in witnessing the everlasting, ever-changing, farce that is enacted for their amusement!

"Once more, Democritus, arise on earth,
With cheerful wisdom and instructive mirth;
See modern life in motley trappings dressed,
And feed with varied fools the eternal jest!"

But I must not forget to tell you of the admirably appropriate motto engraved upon this sword of honour. It runneth in these words, "*Intaminatis fulget honoribus!*" which may be done into English, for the benefit of the country gentlemen, as they say in Parliament, as follows: "*He (Colonel Cushing, to wit) is resplendent with untarnished honours!*" This is really, being a little too hard upon a friend. Irony and sarcasm are very good things in their proper places, but it is hardly just to indulge in them at a friend's expense, on such a public occasion, and in such an enduring shape. I sincerely sympathize with the gallant Colonel for the pain these wounds which he has received in the house of his friends must have caused him.

Having occupied so much of this letter with the adventures and prospects of our Spartan band, and their Leonidas, I may as well fill up the rest of it with a story I heard the other day about Governor Briggs, who may be regarded as

"The sweet little cherub that sits up aloft
To look out for the fate of ——"

his own militia—which, we are informed, the volunteers are. I ought to apologize, perhaps, for saying so much about them; but if nothing *will* happen, what is a distressed correspondent to do? The story is this. Not long since, Governor Briggs, in company with a brother Excellency from New Hampshire, or Vermont, one or both, visited the Asylum for the Blind at South Boston. There he was introduced to Laura Bridgman, the deaf, dumb, and blind girl, into whose mind Dr. Howe has found a way for knowledge, though it was "quite shut out" at these three entrances. As soon as Laura understood that her visitor was the Governor, she instantly attacked him about the Mexican war and the volunteers. She was very earnest to know why he let them go to Mexico to kill people? Why he did n't keep them at home? And that means might not be wanting, she wished to know "why he could n't hide their clothes, so *that they could n't pack their trunks.*" The replies of his Excellency to these interrogations have not transpired, to my knowledge, but it is believed that he was satisfied with a very brief interview with a soul thus dwelling in outer darkness.

I am afraid, however, that this incident is conclusive as to the influences under which that institution lies. I apprehend that it betrays the kind of morality which is instilled into the minds of the blind children,—a morality so very different from that of the Baptist Deacon who represents it at Washington. This ought not to be suffered. I should recommend a Legislative inquiry into the subject, with full powers to prepare a code of ethics for the benefit of the blind pupils, by the diligent study of which they may be raised to the moral level of the holy and statesman-like men, who give the key-note to the seeing Piety of Massachusetts, and as a first step, I should advise them to turn Dr. Howe, neck and heels, out of the Superintendency. D. Y.

This Week's Paper.

FOURTH PAGE.—*Poetry:* The Lover's Suit; We're Brithren A'; Daily Work. *Miscellany:* Toussaint (continued); Saul Le Blanc, or the Slave's Lesson; Alexander Pushkin; Gleanings from Foreign Papers.

FIRST PAGE.—*Peculiar Institution:* The Rev. Garland Moore—A Woman for a Jackass; A Shocking Case in Charleston; Slavery Perils Freedom; Cruelty. *Selections:* Suffering in Ireland; Opinion—In Case of Charles Lyons, &c.—by Judge Krum.

SECOND PAGE.—*Communications:* The West Winfield Fair.

Married,

In this city, on Tuesday morning, 16th instant, by the Rev. Cortlandt Van Rensselaer, ROBERT J. TURNBULL, of South Carolina, to CORNELIA P. daughter of the late Stephen Van Rensselaer, of Albany.

In the Congregational Church, Whitestown, 14th instant, by Rev. Beriah Green, Mr. SAMUEL W. GREEN, of the Patriot Office, Albany, and Miss CORNELIA S. third daughter of Mr. Reuben Willcox, Jr. of Whitestown.

Also at the same place and time, by the same, Mr. J. DELOS UNDERWOOD, of Herkimer, and MARCIA D. daughter of President Green.

At Washington City, on the 10th instant, by the Rev. Dr. Dewey, Miss CAROLINA SEATON, daughter of W. W. Seaton, Mayor of Washington, and Mr. FRANCIS SCHROEDER, of the above place.

Died,

In Charlestown, Mass. on Sunday, 14th, WENDELL PHILLIPS MOREY, aged 13 months, only child of David B. and Almira B. Morey.

In Lexington, Mass. on the 12th ultimo, after a long illness, Mrs. REBECCA M. TIDD, agen 46.

At Montpelier, Vermont, 17th instant, Col. JONATHAN P. MILLER, aged 51 years.

In Providence, on the 11th inst. JULIA L. WILLIS wife of Edmund P. Willis, aged 24 years.

In the death of Mrs. W., those acquainted with her are called to mourn the loss of a very dear friend. Her integrity of character, uniform urbanity, and tenderness of manners, had secured her a large circle of warm friends. Her memory will be devoutly cherished by many, who painfully feel that her place cannot easily be filled, in the circle she so much adorned.

In Bernardson, Mass. 26th ult Rev. T. F. ROGERS, senior pastor of the Unitarian Society in that town aged 68.

ACKNOWLEDGMENTS.

For Standard—from February 15th, to 22d, 1847.

F. C. Hallowell, Gananoque, C W	$1 00	
Seth Webb, Scituate, Mass	1 00	
Mrs. Wyman, Worcester, Mass	3 00	
Henry S. Warner, N. Milford, Ct	1 00	
Thomas Ferrer, Seneca Falls, N Y	1 00	
James Leonard, Springfield, Mass	1 00	
Amos Thomas, jr. West Exeter, N Y	1 00	
Loring Hunter, "	1 00	
Elisha Washburn, "	1 00	
Harry Thomas, "	1 00	
Rathbun & Johnson, Burlington Flats, N Y	1 00	
Joseph Butler, Hastings, N Y	1 00	
J. B. Swanton, jr. Bath, Me	1 00	
J. B. Swanton, South Windsor, Me	1 00	
Enoch Pearson, Ogden, Ia	1 00	
John Broutingham, Marlborough, Ohio,	1 00	
Wm. M. Griffith, East Bethlehem, Pa	1 00	
Oliver Griffith, New Garden, Ohio,	3 00	
Ann H. Thorn, Hart's Village, N Y	1 00	
Dr. S. G Howe, South Boston, Mass	2 00	
Wm. Dall, Boston, Mass	1 00	
Asa Foster, Canterbury, N H	1 00	
Sarah Hosmer, Concord, Mass	1 00	
John Damon, Reading, "	1 00	
Benjamin Potter, jr. Danvers N Mills, Mass	50	
Jacob K. Roberts, "	1 00	
Ansel Burnham, Beverly, Mass	1 00	
Thomas F. Donnell, Bath, Me	1 00	
Samuel F. Dyke "	1 00	
Thomas Moore, Marlborough, Ohio,	1 00	
	34 50	

Total Amount, $34.50
FRANCIS JACKSON, Treasurer.

GENERAL INTELLIGENCE.

General Items.

A gentleman in Philadelphia found the other day two children whom their parents had abandoned, and locked up without food or fire for several days.

The Louisville Democrat says that C. M. Clay has killed Thomas F. Marshall. The story is not confirmed.

Edgar A. Poe has recovered two hundred and twenty-five dollars of the Mirror in a suit for libel. The Mirror article was written by Thomas Dunn English.

Mrs. Paulina S. Wright is lecturing in Baltimore on anatomy and physiology.

Miss Fuller says, in her last letter to the Tribune, that at the zoological gardens in London, they feed the animals on Sundays!

A man who was sentenced to be hung on the 3d. instant, at Racine, W. T. was reprieved by the Governor for thirty days. The disappointed people hung the Governor in effigy instead.

The Home Journal in a notice of a book on Water-Cure, recommends daily washing. The editor thinks it can do no harm, for he *has* tried it with beneficial results.

It is proposed in England to build villages near the large towns for the working people.

The new planet, Leverrier, is supposed to be the star discovered in 1795, by Lalande.

A bill favourable to the abolition of the death penalty, has been reported in the Ohio Legislature.

The bill to abolish Capital Punishment in Wiskonsan, was defeated on the final vote in the council by *one* majority.

Enos Peasly, of De Ruyter, Madison Co. a member of the Society of Friends, aged 74 years, committed suicide on the 31st ultimo, on account of pecuniary embarrassment.

The people of Syracuse have finally concluded to make a city of their village.

Rescue.—The alleged slave who had been forcibly taken from Detroit to Toledo, by a slave-catcher, was placed in a room, chained, while his captor was being tried for assault. Some coloured men got wind of his whereabouts, and carried him off unobserved. Before pursuit was commenced, the slave was out of reach, and was soon landed at Malden, in Canada.—*Albany Evening Journal.*

Lesson in Good Manners.—We find the following capital anecdote in a city paper:

One of the young blades dining at a fashionable hotel a few weeks since, was requested by a gentleman to pass some article of food which was near him. "Did you mistake me for a waiter?" asked the exquisite—"No Sir, I mistook you for a gentleman!" was the prompt reply.

NOTICES.

MEETINGS.

William W. Brown, the distinguished American slave, will lecture at the following places, as follows:

Waterloo, Sunday, March 7, at half-past 6, P. M.
Motiville, Monday, 8th "
Marcellus, Tuesday, 9th "
Fayetteville, Wednesday 10th "
Cazenovia, Thursday, 11th "
Madison, Friday, 12th "
Bridgewater, Saturday, 13th "
Unadilla Forks, Sunday, 14th "
West Exeter, Monday, 15th "

The well-known advocate of the slave's cause, Dr. E. D Hudson, will hold meetings as follows:

Unadilla Forks, Wednesday, February 24th
Leonardsville, Thursday & Friday, February 25 & 26
Edmeston, Saturday and Sunday, " 27 & 28
Burlington Flats, Monday and Tuesday, March 1 & 2
Oakville, Wednesday, " 3
Cooperstown, Thursday and Friday, " 4 & 5
Clarksville, Saturday and Sunday, " 6 & 7
Middlefield, Monday and Tuesday, " 8 & 9
Cherry Valley, Wednesday and Thursday, " 10 & 11
Springfield, Friday and Saturday, " 12 & 13
Little Lake, Sunday, " 14
Richfield, Monday, " 15

Meetings to commence at 1 and half-past 6, P. M.
W. W. Brown and Dr. Hudson will join each other on Tuesday, March 16th, and thereafter hold meetings in conjunction, as follows. The friends of the slave in the different places will not forget to anticipate their arrival, and make all the necessary arrangements for the meetings.

Litchfield, Wednesday, March	17th
Frankfort, Thursday and Friday,	18th and 19th
Mohawk, Saturday and Sunday,	20th and 21st
Herkimer, Monday and Tuesday,	22d and 23d
Little Falls, Wed. and Thursday,	24th and 25th
Fairfield, Friday and Saturday,	26th and 27th
Middleville, Sunday,	28th
Newville, Monday and Tuesday,	29th and 30th
St. Johnsville, Wed. & Thur. March,	31st and April 1st.
Palatine, Frid. and Saturday, April,	2d and 3d
Fort Plain, Sunday and Monday,	4th and 5th
Johnstown, Tuesday and Wednesday,	6th and 7th
Mayfield, Thursday and Friday,	8th and 9th
Amsterdam, Saturday and Sunday,	10th and 11th
Schenectady, Monday and Tuesday,	12th and 13th
Albany, Wednesday and Thursday,	14th and 15th

Meetings to commence at one and half-past six, P. M.
Farmington, 2d mo. 11, 1847.

J. C. HATHAWAY, Gen. Agt. for N. Y.

PAWTUCKET ANNUAL FAIR.

The anti-slavery women of Pawtucket will hold their Eleventh Annual Fair at the hall of Pawtucket Hotel, commencing on Wednesday, February 27th, at 2 o'clock, P. M.

The usual supply of fancy and useful articles, together with refreshments of all kinds, will be furnished in abundance; and it is hoped that a generous public, as heretofore, will continue to aid the patient efforts of a few benevolent women, who are labouring for the overthrow of chattel slavery.

BRISTOL COUNTY.

The quarterly meeting of the Bristol County Anti-Slavery Society will be held in the Town Hall, in Fall River, on Saturday, February 27th, and will probably continue through the next day. Efforts will be made to secure the attendance of Stephen S. and Abby Kelley Foster, Parker Pillsbury, and other speakers. The friends of the cause are earnestly requested to assemble in full force, and secure an interesting meeting.

W. P. ATKINSON, *Cor. Sec.*

CLARKSON SOCIETY.

A stated meeting of the Clarkson Anti-Slavery Association will be held in the Hall at Cochranville, on Seventh-day, the 20th instant, at 11 o'clock, A. M.

SIMMONS COATES, *Rec. Sec.*

ANTI-SLAVERY FAIR AT WATERLOO.

On Thursday, February 25th and 26th, 1847.

The friends of the slave are earnestly solicited to bear in mind this FAIR. The time is short for making preparations, therefore what thy hand findeth to do let it be done with thy might. Let every one do *something*. Let Freedom's offerings be brought together on that day and laid upon the altar, and each heart consecrated anew to the work of the redemption of the bondman.

A large quantity and great variety of articles are already made up. Come and buy. In addition to all the other beautiful and nice things to be found at the Fair, will be the LIBERTY BELL FOR 1847.

By request of the Committee,
J. C. HATHAWAY.

ANTI-SLAVERY LEAGUE.

Tickets of membership may be obtained at 142 Nassau St. price 25 cts. Friends from the country wishing tickets, to constitute themselves and any of their friends members of the League, may obtain them by remitting the money and names with the residence of each, when the tickets properly filled up, will be forwarded to them by mail.

The Anti-Slavery League is an Association formed in London, of which George Thompson, Esq. is President, and which is intended to include all, in all parts of the world, who can adopt the PRINCIPLE of the League, which is thus expressed on the ticket:

"Slaveholding, under all conceivable circumstances, is a heinous sin, and ought to be immediately abandoned."

NEW-YORK WHOLESALE PRICES CURRENT.

CORRECTED WEEKLY FOR THE STANDARD.

ASHES.		**IRON.**	
Pot, first sort 1845.	a 4 87½	Pig, Eng. & Sc. ton	33.00 a 34.50
Pearl	a 5.87½	do. American	32.00 a 32.50
CANDLES.		Bar do. rolled	87.50 a 90.00
Mould, tallow lb.	9 a 11	do. Russia P, S, I,	100.00 a 102.50
Sperm	26 a 28	do. do. N. Sable	—.00 a —.50
Stearic do.	a	do. Swedes	87.00 a 87.50
COAL.		do. Eng. com.	75.00 a 77.50
Liverpool, chaldron,	6.50 a	do. do. refined	87.50 a 90.00
Newcastle	6.25 a 6.50	Sheet E. & Am. lb.	5½ a 6
Scotch	6.00 a 6.50	Hoop do. do. cwt.	5.50 a 6.50
Sidney and Pictou	6.00 a

Poetry.

From the Devil's Progress.

THE LOVER'S SUIT.

The Devil's Progress, which we believe never was reprinted in this country, was a very witty political satire, in imitation of Coleridge's "Devil's Walk." It was written by T. K. Hervey, in 1828 or '29, and forms a little pamphlet of sixty or seventy pages. Much of the interest of the satire has passed away with the events and personages who were its subjects, but two serious passages, the one that follows, and the Hebrew Prayer, are far too beautiful to be forgotten. A.

He stood beside a cottage lone,
And listened to a lute,
One summer eve; when the breeze was gone,
And the nightingale was mute;
The moon was watching on the hill,
The stream was staid and the maples still,
To hear a lover's suit,
That, half a vow, and half a prayer,
Spoke less of hope than of despair,
And rose into the calm, soft air,
As sweet and low
As he had heard—oh woe! oh woe!
The flutes of angels long ago.

"By every hope that earthward clings,
By faith that mounts on angel-wings,
By dreams that make night's shadow bright,
And truths that turn our day to night,
By childhood's smile, and manhood's tear,
By pleasure's day, and sorrow's year,
By all the strains that fancy sings,
And pangs that time so surely brings,
For joy or grief, for hope or fear,
For all hereafter, as for here,
In peace or strife, in storm or shine,
My soul is wedded unto thine."

And for its soft and sole reply,
A murmur, and a sweet low sigh,
But not a spoken word;
And yet they made the waters start
Into his eyes who heard,—
For they told of a most loving heart,
In a voice like that of a bird;
Of a heart that loved, though it loved in vain,—
A grieving, and yet not a pain,—
A love that took an early root,
And had an early doom,
Like trees that never grow to fruit,
And early shed their bloom;—
Of vanished hopes, and happy smiles,
All lost forevermore,
Like ships that sailed for sunny isles,
But never came to shore;—
A flower, that in its withering
Preserved its fragrance long,
A spirit that had lost its wing,
But still retained its song,—
A joy that could not *all* be lost,
A comfort in despair:—
And the Devil fled, like a lated ghost
That snuffs the purer air;
For he felt how lovers' own sweet breath
Surrounds them like a spell,
And he knew that Love, "as strong as Death,"
Is far too strong for Hell,
And from the country of its birth,
Brings thoughts, in sorrow or in mirth,
That sanctify the earth;
Like angels earthward tempest-driven,
And waiting to return to Heaven.

WE 'RE BRITHREN A'.

BY ROBERT NICOLL.

A happy fit hame this auld world wad be,
If men, when they 're here, could make shift to agree,
And ilk said to his neebor in cottage and ha',
Come gi'e me your hand—we are brithren a'.

I ken na why, one with anither held fight,
When to 'gree wad mak a body cosie and right;
When man meets wi' man, 't is the best way ava
To say, "Gi'e me your hand—we 're brithren a'."

My coat is a coarse one, an' yours may be fine,
And I maun drink water while you may drink wine,
But we baith ha'e a leal heart, unspotted to shaw.
Sae gi'e me your hand—we are brithren a'.

The knave ye wad scorn, the unfaithful deride,
Ye wad stan' like a rock wi' the truth on your side;
Sae wad I, an' naught else wad I value a straw;
So gi'e me your hand—we are brithren a'.

Ye wad scorn to do fausely by woman or man;
I haud by the right ay, as well as I can;
We are ane in our joys, our affections, and a';
Come gi'e me your hand—we are brithren a'.

We have the same simmer day sunny an' fair;
Hame! oh, how we luve it, and all that are there!
Frae the pure air o' Heaven the same life we draw,
Come gi'e me your hand—we are brithren a'.

Frail, shakin' auld Age will sune come o'er us baith,
An' creepin' alang at his back will be Death;
Syne into the same mither yird we will fa',
Come gi'e me your hand—WE ARE BRITHREN A'.

DAILY WORK.

BY CHARLES MACKAY.

Who lags for dread of daily work,
And his appointed task would shirk,
Commits a folly and a crime:
A soulless slave—
A paltry knave—
A clog upon the wheel of time.
With work to do, and store of health,
The man's unworthy to be free,
Who will not give,
That he may live,
His daily toil for daily fee.

No! Let us work! We only ask
Reward proportioned to our task;
We have no quarrel with the great;
No feud with rank—
With mill, or bank—
No envy of a lord's estate,
If we can earn sufficient store
To satisfy our daily need;
And can retain,
For age and pain,
A fraction, we are rich indeed.

No dread of toil have we or ours;
We know our worth, and weigh our powers;
The more we work, the more we win:
Success to Trade!
Success to Spade!
And to the corn that 's coming in!
And joy to him, who o'er his task
Remembers toil is Nature's plan;
Who, working, thinks—
And never sinks
His independence as a man.

Who only asks for humble wealth,
Enough for competence and health;
And leisure when his work is done,
To read his book,
By chimney nook,
Or stroll at setting sun.
Who toils as every man should toil
For fair reward, erect and free;
These are the men—
The best of men—
These are the men we mean to be!

Miscellany.

TOUSSAINT:
AN HISTORICAL ROMANCE.

From an unpublished Translation from the German of Theodore Mügge.)

CHAPTER XIV.—CONCLUDED.

The humble tone in which the black expressed his acknowledgments, only increased the indignation of Vincent, who had looked on with no ordinary emotion, as this scene was acted. It struck him almost as ridiculous, and yet he felt all its impressiveness. The danger which now threatened the French colony, disturbed his patriotism, and his heart beat the more violently as he heard France and freedom, and all the noble ideas and exalted virtues which made his own heart glow, derided and denounced by monks, savages, and Spaniards. Prudence, indeed, kept him quiet, in the corner near a window, where he stood, an unobserved spectator, but much as he owed to the shrewd, old negro, and much as he admired his rare talents, and although a voice secretly whispered to him, that Toussaint was throwing dust in the eyes of his ignorant brethren, and of the arrogant Spaniards, yet he was vexed with him, and the falsehood of the part which Toussaint was acting was abhorrent to his simple truth. With increased repugnance, Vincent looked on and witnessed the distribution of uniforms, arms, and money, which Don Almonas now directed to be brought from the loaded wagons, and which he proceeded to bestow, with great liberality, upon these new subjects of his King. It was a rare scene, when, after a brief space, the whole company of blacks began to clutch at their respective portions of the common booty, and with childish fickleness, began to drive a barter with one another; and these creatures, half human and half ape, went on amidst cries of delight and loud laughter, and occasional strife, until, transformed into Spanish officers, they strutted about in all the extravagant vanity of the African nature.

Suddenly, Vincent found himself seized by a soft, plump hand, and beheld the Priest of Dondon at his side, who had pressed his way through this rabble of officers. "The black gentlemen," said he, smiling, "are quite excited with their good fortune, and the Marquis will shortly make a feast for them, at which there will be no lack of strong wines. But nothing is more dangerous than a drunken savage. The slender thread of civilization, which has got wound round him with no small trouble, breaks in a thousand places, and the inborn brute of the desert follows without restraint, his natural propensities. For this reason I have got myself clear of the approaching festivities, and the Spanish Colonel, M. Toussaint Breda, requests me, with the permission of his Excellency, Don Juan François, to accompany you, Sir, to the encampment of the sick, and to the residence of the Colonel." All this was said in a tone so contemptuous, that Vincent could not help remarking, in reply:

"If you have so great repugnance, reverend Sir, to these savages, it is only the more strange that you should be found aiding such a shameful insurrection against France."

"Hush!" cried La Haye, stepping out with Vincent, "keep hold of my hand; you shall have my answer by and by."

The open space before the door was crowded with dusky figures, which surrounded the dwelling of the General. The Spanish dragoons still preserved the same order round the wagons, which, however, had been unloaded, part of their contents having been carried into the house, and the rest stored in a coach-house, and guarded by some of Jean François's men. The crowd was in a state of great excitement, their passions were aroused, and with murderous yells and jeers, they greeted the appearance of the white prisoner. And then was manifest the power which the ecclesiastics had gained over these slaves. Scarcely had La Haye raised his scapulary, and exhibited the crucifix thereon, accompanying the action with a few sharp words, when the tumult instantly ceased, and the arms that were raised in menace, fell. At this moment, Charles Belair appeared in aid of the Priest. He was dressed in the new uniform of a Spanish Captain, and attended by half a dozen powerful fellows, of Jean François's Guard, who, without more ado, laid about them with their heavy fists, upon the arms and heads of the crowd, and so cleared the way, their young Captain calling out at the same time, to give place in the name of the General. Thus a passage was instantly opened, through which the Priest conducted his protégé. But the blacks still waved their clubs, and long after La Haye and Vincent had got free from the spot, were heard rising, mingled yells and laughter.

CHAPTER XV.

Charles Belair led them behind a thick hedge, where several horses, which had been taken in the last fight, stood ready. The Priest mounted a steady mule, which belonged to him, while Vincent was shown a horse without saddle, and with a bad sabre cut on one ear. The animal had also lost the greatest part of his tail, through the mischievous and cruel fury of the negroes. This trick of maiming horses, was very frequently practised at the beginning of the outbreak, when a rivalry in cruelty prevailed, and the negroes delighted to vent their vengeance upon everything that belonged to their masters. Although commiserating the condition of the poor beast, Vincent, exhausted, as he was in mind and body, could not refuse to avail himself of his services. A piece of rope was brought by a negro, for a bridle. Strong arms lifted the white man upon the back of the animal, and now, at a slow place, and accompanied by Belair, who surveyed himself in his new clothes and weapons, with evident pleasure, Vincent and the Priest passed out of the valley, and beyond the precincts of the noisy camp. When they had reached a lovely little grove, the Priest drew from his large pocket a fresh sweet potato cake, and a large roasted woodcock, which was esteemed one of the delicacies of the Island, and then, from his saddle, he took a flask of genuine sack, and a cup, which, filling it to the brim, he handed to his companion. "Drink, M. St. Vincent," said he, "drink this genuine Cape wine to your own wonderful deliverance, and to the freedom of all white men, and of these black men, too, who have just become faithful subjects of the King of Spain."

"You remind me, reverend Sir," replied Vincent, sipping the inspiriting draught with manifest satisfaction, "that you have given no answer to my question."

"Take this, too," continued the Priest, smiling, and offering Vincent the savory cake, with the delicate *beccafico*, "eat these, for you must be very hungry."

"As one can well be," replied Vincent, who had eaten little or nothing for the last twenty-four hours. "But now tell me," he continued, at the same time eagerly satisfying his hunger, "what reason has so worthy and learned a man as you, a man to whom science is indebted for one of the best works upon the character and state of this Island, to associate with this furious black rabble, and lend assistance to their mad excesses?"

The Priest of Dondon had taken a small leathern case from his pocket, and was busy in selecting a segar, and in making arrangements to light it. As he did not immediately succeed in this object, he called to Charles Belair, who was somewhat in advance, and who immediately returned at the call, and handed the Priest a flint and steel. Then he cried out to an old negro, following at some distance behind, who hastened up, and opened a huge umbrella, keeping a alongside of the mule, and respectfully sheltering the holy man from the burning rays of the sun. At last the old Priest nodded his white head to Vincent, a wonderful degree of satisfaction being expressed in his twinkling, black eyes, and said: "Do you, Sir, just go on eating and drinking, for a hungry man is full of bitterness, and out of humour with everything, but please don't forget the sensation which hunger produces, for that it is which plays the principal part in all that goes on in the world."

With this, he fell silent, and proceeded slowly on through a bright, green wood, by a narrow path which led over gently undulating eminences and through delightful hollows, where streams rippled, and the moist soil displayed all the wealth of the vegetable world. As the cool breeze shook the tops of the trees and refreshed the weary riders, thoughts full of hope and brightness awoke in the bosom of Vincent. The shrewd, little Priest had told the truth; for now, when the fiery wine began to glow in his veins, and the cravings of nature were satisfied, Vincent became aware, that his ill humour was disappearing, and the dark and melancholy images that had occupied his mind, were beginning to give place to brighter thoughts. Of the wild and dismal confusion of the black camp, nothing now was visible around him, only the peace and stillness of holy nature, was everywhere expressed. The greenwood silence and coolness bathed the lofty, melancholy palms. The giant trees of the tropics stretched out their huge arms into the eternal blue; below, a world of vegetation bloomed, and flourished, and wove, and twisted itself into myriads of tangled branches, and flowers, and stalks, among which were flitting, to and fro, troops of gorgeous, singing birds, and many-coloured creatures, driven by the rage of man from the desolate valleys, now flocked to retreats which war had not yet disturbed, homeless fugitives, fortunately of so lazy a humour that they cared little for the stability of earthly things. Large, coloured ravens, cockatoos, with their high crests lifted at pleasure, numberless species of parrots, pepper birds, and thrushes, occupied the trees, and screamed in wild chorus; now and then rose a whole flock, as they chanced to descry human figures, or perhaps appeared in sight, one of the cunning, bearded monkeys, who were wont to hang by their tails and feign themselves dead, until some senseless bird was allured within their reach. Red-feathered pelicans rose out of the thickets, or a beautiful secretary bird went by in its peculiar way. Other gorgeous songsters sat perched in rows, clapping their glancing wings, and vying with one another in melody, but over all, hovered a dark bird, marked with white, the nightingale of the tropics, that, stealing all the various notes of the rest, joined them all in one, and gave them back softened and enriched by its own flute-like voice.

"Ah! thou mocking-bird!" said the Priest, with a smile, "art thou so near the black and white gentlemen? Fly thither, and sing to Don Alonzo's piping, but, my bird, you cannot beat him, and will have to yield your name to him and retire in disgrace."

"From all that I saw, "replied Vincent, "the Spanish Don is quite in earnest to win these negroes to himself."

"These negroes?" cried the Priest. "Yes, by the holy Mother of all blacks! That wishes he, for the noble Don is a very pious man, and wears a hair-shirt, and submits readily to all the commands of his confessor. How many erring and lost souls are there to be converted; how many of these woolly heads still belong so wholly to the devil, that they still run in secret after their painted Priests, and practise idolatry of the worst sort, with their magical charms, and amulettes, and witchcraft, and know as little of true Christianity as my sensible mule. And how meritorious the trouble of working at these childish creatures," he continued, folding his hands, "for most of them have as genuine a disposition to believe, as holy Church can desire, and naturally bow before a Priest, whether he worships the great Fetisch or the God of the Christians. But with the small number of wicked skeptics, if there should ever be any of those cursed wretches here, a pretty auto-da-fé may now and then be got up for the glory of God and his saints."

"This is the reason, then," said Vincent, attentively considering the Priest, from whose serious looks it was impossible to guess whether he were in earnest or not, "this is the reason, then, why certain devout gentlemen from the French parishes show themselves so ready to serve the negroes and Spaniards."

"My son," replied the old man quickly, "shall the light illuminate him who saith to it: cursed be thou that hast brought every calamity upon us, or him who prays: leave us not, for our way is dark."

"The light no one ever curses," cried Vincent, "if it shows the right way. It is only the *ignis-fatuus* that merits the curse, that lures the wanderer into marshes; and can you deny, M. de la Haye, that the light has been anything better than an *ignis-fatuus*? The wise know how to take care of themselves, for they are already enlightened, but the simple desire the light and upon them it turns."

"You may congratulate yourself that it is so," said the Priest with a smile, "and wonder not that they who have the light flee to those who have some love and reverence for them. What should we do among the white gentlemen, with whom it has become the fashion to play the free-thinker, and laugh at religion?"

"This fashion, as you call it,"cried the young officer, "you have yourselves introduced. Who else has treated God and his holy Church with so much contempt as your witty young Abbés? Who has so laid bare the corruption of the priesthood to the eyes of the laity as the Priests themselves? It is you, who have dethroned God and put in his place a troop of his servants who wear only the appearance of sanctity and are the slaves of their ambition. You have forced your infallibility and your ecclesiastical ordinances upon mankind; and while you have pretended to contend for the holy name of God, you have been fighting for your own selfish power. You slew countless victims and stupified and corrupted those that you should have enlightened. Thus, Sir Priest, for long centuries has the Church set itself against all progress, hand in hand with despotism, destroying the intellect of mankind, subjugating all mental freedom with fire and sword, persecuting and crucifying everything good and great whenever it chanced to appear, and with the most fatal effect, with frightful consistency, corrupting the nations with vice and sensuality, that they might look to the priesthood for absolution, and for comfort under the inevitable pangs of remorse."

"Holy Virgin, assist us!" cried the Priest of Dondou, "stop the mouth of this thoughtless youth forever and enlighten his heart. Sir Captain, but for the wine in your head, to which one must pardon much, what should prevent me from informing the Marquis d'Almonas of this heresy? Without question he would have you burned alive for the edification of his pious black children."

"I will only add," said Vincent, "that we are on the threshold of that age of light which the awakening of the human mind has brought with it. The corruptions of centuries have themselves given us help. Yes, Reverend Sir, in opposition to blind faith, the religion of Reason has appeared, the religion of Virtue, which gives to the heart a new God, who is as old as the world. His miracles are great world-stirring ideas, his priests and prophets the philosophers, his Bible the rights of man, his temple, eternal nature with its suns and stars. You would soon have succeeded in making all morality to be despised, and every base passion to riot without license, and in bringing God and eternity to be spoken of as scare-crows to frighten children. But now comes the reign of Reason, under which Evil shall be rooted out, and every one shall love, as a rational creature, only to wish good and do good for its own sake."

The Priest did not appear to hear much of this speech. With a quiet smile he remarked: "Oh! you mocking-bird, all that has been much better hatched out by that fine dreamer, Jean-Jacques; but take care, you gentleman of Reason, that you do not become utterly irrational. Virtue is coming now to destroy Vice, and it persecutes all who have anything, and calls out to the Priests and to all who will not be virtuous; abjure or die! O you profligate enthusiasts, is not your rational Virtue a delusion too? Has it not its victims also as well as Faith? King Louis's head will soon fall under the axe, where already the best and noblest have died. Blood flows in streams to the God of Reason; why then do you talk to us? Wherein are you better than we? You dishonour your God with blood, as we dishonour ours, or perhaps you think your God has a better right to human blood than ours? You slaughter for Reason, we for Heaven. You would punish crime, we would carry salvation to heretics. You strike men forever from the book of life, we give them hope of another existence; you are more inhuman than we, for you would not convert but only annihilate, and your unfeeling Egotism robs your victims of the last consolations of humanity."

"True, only too true!" cried Vincent with a shudder, "but this bloody violence will soon be spent. But it is you who have forced the stream over its banks. Centuries of injustice must be expiated by a reign of terror. For a while the voice of Truth and Virtue may be disregarded, innocent victims may fall, but soon will better things gain the ascendency, for the light of true freedom will tolerate no wrong. By the God of Reason! these zealots for Virtue will not build their bloody scaffolds for centuries, as the Priests did for Heaven. Upon the Priests the shame falls back, and horror and cruelty will pursue them and have revenge."

"Until then," said the Abbe La Haye very quietly," it is best that the persecuted, like me and my brethren, should remain under the safe protection of our black children. You may be right, Sir, in much that you have said. I am a man of peace and strive not, but if you had a comfortable situation like mine, a rich living, tithes and ready income, secured for centuries by the King and his servants, and there came to you a company of your Rationals and said: "We have here 2,850 Priests, who are paid much too well, reduce their fat paunches, take from them what they have, and if they fell to reckoning up your income, answering your remonstrances with insults and intimating pretty plainly that you would soon be called to a yet stricter account or that you must decamp, would you depend upon these planters merely because of their white skin, or rather seek to keep your own skin whole?"

"And now do you expect," replied Vincent, with some bitterness, "to keep your fat livings, through the help of the enemies of your country, Spaniards and rebellious blacks?"

(To be continued.)

Saul Le Blanc; or the Slave's Lesson.

A Tale of Louisiana.

BY CHARLES HOOTON, ESQ.

I. THE SLAVE-OWNER'S SON.

It was midnight. In the best apartment of an old, tumble-down house, situated in an obscure lane in Bermondsey, two men were seated at a table, in the enjoyment at once of conversation and a bottle. One of them, Saul le Blanc, was a charlatan, a quack, who affected astrology, and manufactured elixirs for "fortifying life and preventing the coming on of old age;" he was the occupier of the house. The other, Mr. Thornton, was an acquaintance of Saul's; and he had just requested the charlatan to relate the story of his own life.

"You shall have the story with pleasure," replied Saul; "it is not very common in its details, and it may occasionally surprise you. But life itself is a marvel, and human nature a standing, ever-visible miracle."

After pausing for the space of a few moments, as though to collect his thoughts, he thus commenced:—

We grow up, said Saul, in the innocent ignorance of childhood—a mystery of simplicity. It is only our after-life that enables us to become conscious of our former selves. I shall rather, therefore, tell you what I subsequently became acquainted with, than barely the fragments of my own recollection.

My father, M. Le Blanc, was a Louisianian gentleman, a creole by birth; born, like myself, in the city of New Orleans, upon the Mississippi. Like many of the descendants of the ancient French families of the State of Louisiana, he was the inheritor of extensive and valuable property, well stocked with every suitable description of cattle, and peopled by between three and four hundred slaves. On his plantation, which abutted on that noble river, I was sent to be brought up, rather than have my life risked amidst the disease and summer-fever of the city. The earliest impression that I recollect was, that my father owned everything, and was the master of the world. I saw multitudes of darker-coloured beings than myself, daily at his beck and command, gathering in his maize and his sugar-cane; and, child-like, I deduced from this that all mankind obeyed my father, and would also in time come to obey me. This notion was, I believe, encouraged rather than repressed, as showing spirit and high breeding. Unchecked, or otherwise instructed, I took thoughtless delight in domineering over, and whipping, the little negroes who were permitted to be my companions. I erected a mimic post like the overseer's, and lashed them, when they displeased me, with a "cowhide" of green twisted bark. This early development of the genial spirit excited my father's laughter; as I well remember his being a not unfrequent witness of these juvenile exhibitions, and shaking his sides with mirth, as I whaled, in childish spite, backs bigger than my own; and exhorted plaints of anguish which, after I grew up to years of reflection, often rung in my ears with horror. It must be that at the unthinking time of life the worst foundations are often laid, for up to the present hour I have never wholly overgot the influence of these early trainings. I grew up the most perfect tyrant that perhaps a misdirected youth could possibly be; for no one ever attempted, in the least thing, to curb my temper, except my mother.

"Saul!" she used to say to me sometimes, "you must not be cruel to these black children. They look out of a dark habitation, but they live in the same God's light as you. Remember they are slaves, but you, your father says, are free."

I knew not then what she meant by saying, "you, *your father says*, are free." And slavery and freedom meant no more to me than working and being whipped, and being indolent oneself with the power to whip others.

My mother was a beautiful woman, not twenty years of age when I was born; and so nearly white, that years passed over before I knew otherwise than that she was of pure European blood. While the independence which she practically enjoyed—so different to the lives of the coloured multitude upon my father's plantation—never allowed the most remote idea to enter my mind that she was in reality no more free than they. But the stain of a darker race—perhaps the last and least visible that nature could have recognized—was there still, and that constituted her title to slavery, like all the rest. Nay, what was more, I was myself a slave, too, if my father chose to consider me so. My freedom depended wholly on his will. He might sell me if he would, or he might hold me as one born free. The dark blood was in my veins, though few might see it. Enough that the taint could be traced; I was born to obey, though as yet permitted to command.

On first becoming acquainted with these facts, I might be fourteen or fifteen years old. The utter and sudden revulsion that then took place in my feelings, I can scarcely describe; for it was too intense to leave distinct impressions on my mind.—The whole world seemed reversed—turned upside down—changed and darkened. I seemed to see with new eyes—darker eyes than before. I wept bitterly over my mother and myself, and tore my clothes with rage and horror. I went to look anew at myself in the glass. A black girl was cleaning it at the time, but she hastily got out of the way, as usual, of the whip that I had in my hand. She knew not the boy was changed. I spoke kindly to her; that girl was of my own race—my blood relation. Well, I could see no negro in my features, but still I fancied they were darker than I had observed before. It is true they grew red, and then white—beautiful white—the colour of the great and powerful—the never-to-be-sold, the free! Oh! how I wished they might never grow less white again! But my hair was too curled, and I tore it as if into strings. Then I fancied myself tied to a whipping-post. I felt the lashes on my flesh—I shrieked and swore. The news had thrown me into a fever, and the fever into a delirium. They carried me to bed; and I remember nothing more than until I waked quietly one night, as if out of a horrible vision, and cast my eyes around, glad at my deliverance. A close mosquito-curtain was all over my bed; I seemed to be shut alone in a little room of gauze, outside of which, the shrill pipe of that pestilent insect made all the sound I could hear. A light, placed out of sight, threw a calm illumination over the room, and projected the distinct shadow of a woman upon an opposite wall. I felt to have waked into an heaven of softness and repose; and for a time, forbore to speak or move. At length the woman's shadow stirred; it seemed as if it would listen. The woman came close to my curtain, but made no more noise in moving than did the shadow. She lifted up the curtain, and I spoke. She answered with a shriek of joy, and a wild, yet subdued cry, "He is saved! he is saved!" and fell upon my neck. It was my mother. But, oh, God! shall I ever forget, in time, or in eternity, *another* sound that grated along with that mortal voice? It was the clanking of a chain! My mother *was* a slave, and I was a slave; and my fancied dream of hell was true! I leaped violently upward, but she caught me in her arms, and held me fast.

"Do not mind the chain," she exclaimed, divining the cause of my excitement, "it is a gift from your father—a present—a token—a silver chain from Potosi; it is an ornament."

But its cold links, small and square as they were, touched my bared breast like ice and death; and, for the first time since I was born, I doubted my mother's word, I could not believe her.

"Look," said she, "it is only round my neck and on my wrists. See you, my boy, it is solid silver—all silver?"

(Remainder next week.)

From the National Era.

ALEXANDER PUSHKIN.

On the 29th of the 1st month, 1837, in one of the stately mansions of the Northern Capital, on the banks of the Neva, a great man lay dying. The rooms which led to the chamber of the suffering were thronged with the wealthy, the titled, the gifted, of St. Petersburg, anxiously inquiring after the condition of the sufferer. A great light was going out. Alexander Pushkin—the poet and historian, the favourite alike of Emperor and people—stricken in a fatal duel two days before, lay waiting for his summons to the world of spirits. And when, at last, the weeping Jukovskii, himself only second to Pushkin as a poet, announced to the anxious crowds in attendance, that his friend was no more, prince and peasant bowed their heads in sorrow. The cold heart of the North was touched with the pang of a great bereavement. The poet of Russia, the only man of the age who could wear with honour the mantles of Derzhavin and Karamsin, had passed beneath that shadow, "the light whereof is darkness."

Now, who was Alexander Pushkin? Can it be possible that this man, so wonderfully gifted, so honoured, so lamented, was a coloured man—a negro? Such, it seems, is the fact, incredible as it may appear to the American reader. His maternal grandfather was a negro, named Annibal, who was patronized by the Czar, and became an officer in the marine service. Of his African origin, Pushkin bore, in his personal appearance and mental characteristics, the most unequivocal marks. An article in Blackwood, for the 6th month, 1845, describes him as follows:

"The closely curled wiry hair, the mobile and irregular features, the darkness of the complexion, all betrayed his African descent, and served as an appropriate outside to his character."

At an early age, Pushkin became a pupil in the Imperial Lyceum, then recently established and richly endowed by Alexander. While here, the young man, after reciting one of his pieces, on a public occasion, was pronounced a *poet* by the aged Derzhavin, the author of that sublime ode to the Supreme, which has no equal out of the Book of Books. On leaving the Lyceum, in 1817, he was attached to the Ministry of Foreign Affairs. While in this honourable position, he published his first poem, which immediately attained a high degree of popularity. He now became a traveller, visiting all the romantic sections of the vast empire. His principal poetic work, "Evgenii Oniegin," is said to be the fullest and most complete imbodiment that exists in Russian literature of the nationality of the country. His small poems and brief stories and novelettes were published in several volumes in rapid succession His tragedy of *Boris Godunoff* is spoken of by the writer in Blackwood, whom we have quoted, as belonging to the highest order of dramatic literature. He had just finished his History of Peter the Great, when he became involved in the quarrel which resulted in his death, at the age of thirty-eight.

He was not ashamed of his negro ancestor. On the contrary, he seems to have been proud of his descent. He has consecrated more than one of his smaller poems to the memory of the black sea captain, and his works contain frequent allusions to his African blood.

We have alluded to this remarkable man for the purpose of exposing the utter folly and injustice of the common prejudice against the coloured race in this country. It is a prejudice wholly incompatible with enlightened republicanism and true Christianity. It degrades its possessor as well as its victim. With our feet on the neck of the black man, we have taunted him with his inferiority; shutting him out from school and college, we have denied his capacity for intellectual progress; spurning him from the meeting-house and church communion, we have reproached him as vicious, and incapable of moral elevation. What is this, in fact, but the common subterfuge of tyranny, seeking on excuse for its oppression by maligning its unhappy objects, and making the consequences of its own cruelty upon them an apology for its continuance? With such examples of the intellectual capacity of the coloured man as are afforded by L'Overture and Petion, of Hayti; Dumas, of France; Pushkin, of Prussia; and Placido, the slave poet and martyr of Cuba, to say nothing of such men as James McCune Smith, Frederick Douglass, Henry H. Garnett, and Henry Bibb, in our own country, it is scarcely in good taste for white mediocrity to taunt the coloured man with natural inferiority. Do not Toussaint's deeds for freedom, and Pushkin's songs of a great nation, waken within all hearts the sympathies of a common nature?

"There spoke our brother! There our father's grave
Did utter forth a voice!"

In the coloured man's follies and crimes, his loves and hatreds, his virtues and weaknesses, we but recognize our common humanity, and realize the truth of the inspired Apostle's language—"GOD HATH MADE OF ONE BLOOD ALL THE GENERATIONS OF MEN."

J. G. W.

Gleanings from Foreign Papers.

MISS BURDETT COUTTS'S NEW CHURCH AND SCHOOLS.—It has already been stated that Miss Burdett Coutts had determined to build and endow a new church and schools for the education of the poor in the city of Westminster, which her late father represented for so many years in Parliament. The sum of 30,000*l.* was named as the cost in the first instance; but subsequently it was represented that the amount was not sufficient to carry out the design of the benevolent lady, and she gave a *carte blanche* to an architect to draw upon her for any amount that might be required for the proper completion of a large church and schools, which should be an ornament to the city of Westminster, and useful in imparting religious instruction to the poor and an education for their children. We understand that no less than 45,000*l.* will be required to carry out the intentions of Miss Burdett Coutts. The site chosen is in Rochester row, opposite Emery Hill's Almshouses, and about 100 yards from the Westminster Police-court. A piece of ground has been cleared for the new church, the first stone of which will be laid in the course of a few weeks. Adjoining the ground is a chapel, lately belonging to the sect called Irvingites, and three houses adjoining, including a large ale and beer-house belonging to Messrs. Wood, the brewers, in the occupation of Mr. Lee. The three houses have been purchased by Miss Burdett Coutts at an expense of 7,000*l.* and the chapel, which is a remarkably plain one, for 3,000*l.* more. A district has already been assigned to the new church, and the Irvingite chapel was re-opened, under a license from the Bishop of London, on Monday last, when divine service was solemnized, for the first time, according to the forms and ceremonies of the Established Church. The officiating clergyman was the Rev. William Tennant, M. A. the appointed minister of the district; and divine service will be celebrated every Sabbath morning and evening until the new church is erected and consecrated. The cost of the site, including the buildings, will be 10,000*l.*; the endowment of the church 10,000*l.* more, and 25,000*l.* will be expended in the erection of the church, schools, and parsonage-house.—*Standard.*

PUBLIC COOKING OVENS.—The following descriptions of public ovens, for the use of the working classes, is derived from a recent Austrian publication:—"Public cooking ovens have been established amongst the Jewish community at Prague for years past; this sect of religionists deserve the credit of everywhere maintaining their own poor. The construction and working of these ovens is the following:—They are common baking ovens, of round or oblong form, as best suits the locality. Their external wall, however, is furnished with a number of mural shelves and niches, the use of which shall be presently explained. They are heated and open to the public at a very early hour, when (at Prague, at least) the working people go to their work. Hither, therefore, they bring their meals, either for breakfast, but most usually dinner or supper, after the work of day has been performed. The cook receives their dishes, and places on them a label, whose utility is particular, and must be briefly explained. The people bringing their meals for preparation, may have them returned at any reasonable hour; some even wait for them. But suppose a person brings a dish early in the morning, which he does not want but at night, then the cook places it in one of many tin labels at hand, on which all hours of day and night (with their fourth divisions) are inscribed. Thus, a person wanting his meal at a quarter past 9 p. m. a label to that effect is placed on the vessel. The charge is from one to four farthings per dish, according to size and trouble required. If the person does not call at the appointed hour, the meals are kept warm in the above shelves."

THE CONTRIBUTORS TO "PUNCH."—The two unfinished series of papers, called "Mrs. Bibb's baby," and "Miss Robinson Crusoe," were by Jerrold. He has just begun the "The English in Little." The Snob papers are written by Mr. Thackeray, the Michael Angelo Titmarsh and Captain Fitzboodle, of Frazer's Magazine. Mr. Thackeray uses pencil as well as pen, and generally illustrates his own productions himself. Readers may recognize his etchings by a pair of spectacles in the corner. Mr. Thackeray, also, generally dashes off the squibs upon matters connected with French literature and manners. The only serial work Mr. G. A. a'Becket is at present engaged upon in Punch, is the "Political Dictionary." Many of the most sparkling and pungent paragraphs are from his pen. The "Tales for the Marines" are the production of Mr. Percival Leigh, a gentleman who has been connected with Punch from its earliest times. The Spanish ballads are by Mr. Tom Taylor, the professor of English literature, at the London University. Besides these gentlemen, the Punch staff includes Mark Lemon, the editor, and Horace Mayhew, the "sub," both graceful, lively, and sparkling writers. The illustrations are by Leech, Doyle, and Mr. [illegible] man. The funny little corner etchings, [illegible] of all manner of social miseries, are from the pencil of the first of these gentlemen; and Mr. Doyle (son of H. B.), shines in the more fanciful vignettes and grotesque conceits—full of little men with big heads—which so frequently encircle the first letter of an article.—*Inverness Courier.*

A SALMON FIGHT.—Instances of the ferocity of the various species of bipeds and quadrupeds have often been recorded in the public journals, and Mr. Jesse and Mr. St. John have lately furnished interesting incidents regarding the traits and habits of these animals; but we have this week to narrate a more remarkable occurrence, in the character of the salmon, than we have yet had an opportunity to record. The facts are these:—while several cutter-men, (of the preventive service,) were on their rounds the other day, and bearing along the Findhorn, between Glenferness and Dulcie-bridge, they observed an unusual commotion among the spawning beds on the ford. On approaching the spot, two large male salmon were seen engaged in mortal combat for possession of a female. Never did chivalric knights contest for the hand of "ladye fair" more fiercely than these buirdly "lords of the flood." The tranquil bosom of the stream was lashed into foam by the struggles of the finny antagonists; in the meantime, the object of the fray beating silently about, "spectatress of the fight." From the appearance of the stream—dyed with blood, and gradually assuming its former smooth surface—it was evident that the contest was over. One of the salmon at last floundered on the surface—dead, and the victor, it may be conjectured, exhaustedly bore off his prize. The men [illegible] had the curiosity to witness the fight, as a proof of their story, conveyed the dead salmon to the nearest dwelling, that of Mr. George Mackintosh, March Stryne, near the entrance of the secluded valley, called the Streens. The victorious salmon had torn off the flesh, or rather fish, along the back, from head to tail, to the very bone. In the movement of salmon spawning, the males have been often seen chasing one another, but such a fray as this has not been witnessed by the oldest fisher or poacher on the Findhorn.—*Elgin Courier.*

GEOGRAPHY FOR OUR GRAND-CHILDREN.—Such mighty changes are taking place daily in the division of kingdoms, that we expect by the time we are octagenarians, that Europe will have quite a new face. She has changed lately so many of her old features—Poland on one side, and the Pyrenees on another—that it will be impossible to recognize her, in a short time, for the same Europe that she was in the present century, before she had turned forty. We are indebted to a celebrated *clairvoyant* for the following insight into the state of the world, in, say, 1896, the period when Prussia will probably be receiving her long-promised constitution. Spain will be annexed to France, and Portugal will, as a matter of course, go with it. Tunis, and the northern part of Africa, will be attached to Algeria, who will be ruled by Bugeaud le II. *Autocrat le toutes les Afrigues.* The Isle of Man will be under the sway of Joinville, who will likewise be the absolute monarch of all the Hebrides, with the right of succession to the Eel Pie Island, and Waterloo bridge. Russia will be permanently enlarged, and will occasionally publish a supplement, either in the shape of Egypt or the Caucasus, or a bit of Turkey. Austria and Prussia will divide Germany, the students of which will sing oftener than ever, "*Was ist das Vaterland?*" and drink endless *chopines* of beer, in the hopes of getting an answer. Ireland will be recognized an independent State by all the powers of Europe, which is strong presumptive evidence that it will be seized upon by one of them the following year. The Blarney Stone will be carried to Dublin, and Smith O'Brien will be crowned upon it dictator of Ireland. The fact of his dictatorship will be published in a five shilling advertisement in the *Nation*, and will be proved by his dictating half a dozen letters a day. Italy will be governed by Pope Pusseyus I. Greece will be let on a repairing lease, to any king who likes to become a tenant of it. Belgium will be a vestibule to France, and Holland, the landing-place leading into it. America will have annexed the Cannibal Islands, the Canadas, the Atlantic Ocean, New South Wales, Alderney, and the North Pole, besides an enormous National Debt, which it will repudiate at the earliest opportunity. The thrones will be filled, as a matter of course, with a Coburg, which will still be maintained as a nursery for kings.—*Punch.*

CURIOUS DISCOVERY.—An interesting discovery was lately made in the district of Bec Hellouin. In levelling the area of the old church of the Abbey of the Benedictines of Bec Hellouin, Captain Germain, who directs the works, discovered a leaden coffin, containing bones and fragments of silver lace, and on which was engraved the following inscription:

Ossa Illustrissimæ D. D. Mathildis,
Imperatricis infrà majore altare reporta,
2 Mart. 1684, in cedem loco collocata
Eodem mense et anno.

Mathilda was the daughter of Henry I. King of England and Duke of Normandy, widow of Henry V. called the younger, Emperor of Germany, and mother of Henry II. also King of England and Duke of Normandy. She was the grand-daughter of Mathilda, wife of William the Conqueror. She died